

Correction, Instruction:
OR, A
TREATISE
OF
Afflictions:

First conceived by way of
Private Meditations:

Afterward
Digested into certain *Sermons.*
And now *published* for the Help
and comfort of humble suffering
CHRISTIANS.

By **T H O. C A S E**, M. A. sometime
Student of *Ch. Ch. Oxon.* now
Preacher of the Gospel in *London.*

J O B 13. 15.

Though he slay me, yet will I trust in him.

*Nihil eo infœlicius cui nihil infœlix con-
tigit. Demet. apud Sen.*

L O N D O N,
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James Smith

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James

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FROM
DAVID H. McCLPIN.



THE
EPISTLE
TO THE
READER.

Reader,



His brief discourse before thee is an Epistle in it self: Not mine but Gods, containing matter of *Counsel* and *Comfort*, to the Generation of *his Sufferers*: It was

written not many years ago, and yet it wanteth a *new impression*, the chief account whereof may be that which the Apostle giveth in a like case, *Heb. 12. 5. You have forgotten the exhortation which speaketh unto you as unto Children, &c.* Truly there is the reason of all our *non-proficiency* under *Divine Teaching*; We forget the *Doctrine* before we come to the *Use*: by means whereof, we are as great strangers to the *Cross*, when we come to *suffer*; as if we had never heard of it, and thereby it cometh to pass that we do either *despise the chastisement of the Lord*; or else *faint* when we are *rebuked of him*. If the *Affliction* be in *measure* (as the *Scripture-phrase* is, *Isa. 27. 8.*) we are apt to *despise it*, as not worth

worth taking notice of; But if the Rod fetch blood, presently it is intollerable and we begin to faint; crying out in our passion, was ever sorrow like my sorrow? as if we could have born any burden but that upon the back.

It is very sad to observe *Suffering* (Persecution especially) hath got an *ill Name* in the world: The Devil and a reprobate world have brought up a scandal upon the Cross. whilst *sufferings immediately from God* are interpreted as the fruits and *Evidences* of Gods hatred; to obviate which discouragement the Apostle spends the twelve first verses of Heb. 12. by many *irrefragable Arguments* (the main whereof is the *Instance of all instances*, the *unparalel'd sufferings of the Son*

of God to establish this conclusion, as a Cordial to keep the hearts of all the suffering Saints of God from fainting, *ic. this, Gods Rod and Gods Love may stand together.*

Sufferings likewise from men, Persecution *ic.* for the Gospel sake are accounted no better then the *stigmata* of malefactors, marks of sedition and rebellion against civil Government: upon which the ignorant malicious multitude begin to cry out against them, as the Heathen of old,

Christianos ad Leones; away with these Christians, cast them into the Lions den; Providence having so ordered it, that whosoever with Caleb, *Numb. 14. 24.* Will follow the Lord fully, shall be exposed to the worlds hatred, and not their persons only

only but their suffering, be laden with the basest *obloquies* that the *wit of malice* can invent.

They are reputed

The Troublers of Israel,

The Pests of humane Societies.

Persons not fit to live in the world, &c.

And verily d the world speak *as truly* of them as they speak *vilely*; their *Censures* did not exceed the *bounds* of justice; but *causa facit martyrem, non poena.*

This duty considered it is (not less then to a wonder) observable with what *titles of honour*, the *Spirit of God* in *holy Scriptures* is pleased to dignifie the *sufferings of the Saints*, when (I say) they suffer, as *Christians*, that is to say;

For *Righteousness sake*, Mat. 5. 10. I Pet. 3. 14.

For

For the Name of Christ,
1 Pet. 4. 14.

Not because they have sinned,
but because they will not sin. Pl.
44. 22. 1 Pet. 4. 4, 5. Dan. 4. 18.

When for the Kingdom of
God, 2 Thes. 1. 5.

When they suffer that the
truth of the Gospel may not
suffer, Gal. 2. 5.

In these cases and the like, the
sufferings of the Saints, however
they may be ignominiously
traduced, 1 Pet. 4. 14.) by men
that are not competent Judges
either of the Saints or of their
sufferings, 1 Cor. 2. 15. Yet
they are most honourably at-
tested by the unerring witness
of the Holy Ghost ;

They are called

Christians Letters testimonial
for Heaven, Mat. 5. 10.

The Gift of God, Phil. 1. 29.
answer-

answerable to that account
which our Lord had of his own
sufferings, John 18. 11.

The Cup which my Father
giveth me, &c.

Their Evidence for the King-
dom of Heaven, Mat. 5. 10.

The appearance of the glori-
ous Spirit resting upon them,
1 Pet. 4. 14.

Their Baptism for and Consec-
ration to their heavenly Inheri-
tance, Mark 10. 38, 39.

The *usefulness* of the Cross,
The after-sufferings of Jesus
Christ, without which Christs
sufferings (as a body) are not
compleat, though (as a media-
tor) they were perfect upon the
Cross at what time he cried out
τετέλεσται, it is finished.

Their Evangelical perfecti-
on, Jam. 1. 4. and no wonder
for sufferings were Christ his

Perfection, Heb. 2. 10.

*A Fining pot for their Faith,
2 Pet. 1. 7.*

*The improvement of their
Graces, 1 Pet. 1. 6, 7. Rom.
3, 4, 5.*

*The enhancement of their Glo-
ry, 2 Cor. 4. 17.*

*Their conformity to Christ
their head, 2 Tim. 2. 11, 12.*

*In a word, glorious things are
spoken of sufferers and their
sufferings, for the testimony of
Jesus.*

*For the reviving whereof
upon the Heads and Hearts of all
Christ his Confessors and Mar-
tyrs, it hath been earnestly
beg'd by some that wish well
to the Interest of the Gospel, that
these Prison notions might be
reprinted*

*The Lord give them (indeed)
a new impression, that they
may*

may be known to be the Epistle of
Christ ministred by us, witten not
with Ink but with the Spirit of
the living God, not in Tables of
Stone, but on the fleshly tables of
the heart, 2 Cor 3. 3.

Surely discourses of affliction,
can never be unseasonable. The
Scripture tells us, that many are
the sufferings of the Righteous,
Ps, 34. 19. And dayly experi-
ence verifieth it; God chasten-
eth them; because they are no
better, the Devil and the repro-
bate world hate them, because
they are so good. The evil Spi-
rit stirreth up his Instruments
to vex and molest the Saints,
that he may make an advantage
of their troubles (one way or o-
ther) to hinder the course of
the Gospel. Most of his assaults
are convey'd to us by Afflicti-
ons: therefore when we are bid-
den

den to resist the Devil stedfast
in the Faith we are told im-
mediately, that the same affli-
ctions are accomplished in our
brethren that are in the world,
1 Pet. 5. 9.

Possibly an hour of temptati-
on may be nearer to us then we
are willing to believe; that
which maketh me dreadfully
suspect it, is the incredible
swarmes of Priests and Jesuits,
those deceitfull workers, Eni-
mies to all pure Religion and
Loyalty; who like the Egyptian
Locusts are come up into all the
land, and rest in all our Coasts.
And certainly these Polypragma-
tists are not in the midst of us,
as Idle no-bodies, or cunning Gyp-
sies, to pick Pockets only, (though
surely they are not meanly
instructed in that profound
mystery also; to the no small im-
poverishing

poverishing of that *state* wherein
soever they are, and the *filling*
of their *own Pockets*, and of their
holy Fathers Exchequer) but
they drive an *higher trade*:
Witness the formidable in-
crease of *Popish Proselytes* and
Sectaries in *London* and other
parts of the *Kingdom*. I know
there is *altum silentium*, a deep
whist amongst the *Romanists*
in *England* in comparison of
what it was in *times past*, when
their *hopes ran lower*, then no
voice was heard from them,
but *Libels* and *Invectives* a-
gainst the *state* or complaints of
the *oppression* and *sufferings* of
poor Catholiques; oh the *Persecu-*
tion they groaned under.

I take not their *silence* now
to be any fruit of their *modesty*:
as if their *spirits were more*
mild, or their *principles less*
per-

pernicious; but I look upon it as an Argument of their *present success*, and of their *future confidence*. I wish it be not a *Vail* and *Cover* of more secret and *mischievous* Machinations, that they *mutter* not among themselves, as those *malicious Enemies* of Gods people in *Nehemiah's* time, Chap. 4. 11.

‘That they shall not know, neither shall they see till we come in the midst amongst them, and slay them, and cause the work to cease, &c.

Certainly so far as this *pestilent superstition* prevaieth, so far are kindled those *fires*, and the *furnace* prepared, wherein it will be *tried* who be pure *mettal*, and who be *Tin*, *dross*, *reprobate silver*, whom the Lord hath rejected, Jer. 6. 30. Popery cannot long subsist unless it be
sup-

*supported by Persecution. The
pernicious Abettors of the My-
stery of iniquity, have always
gone in the way of Cain : Popery
is a bloody Religion : Witness*

The Parisian massacre.

*The stained Quinquenium of
the Marian Reign.*

The Invasion of 88.

The Hellish Powder-Plot.

The late Irish Rebellion.

*The Inhumane Butcheries in
Piedmont.*

The firing of London.

These and many more mon-
strous conceptions of that *Mo-
ther of Harlots*, and abominati-
ons of the Earth Revel. 17. 6.
stand as everlasting Monuments
of *Romes Innocency.*

Let us not begin to flatter
our selves with the *vain con-
fidence* that God will not punish
his people by those that are worse
than

than themselves, Heb. 1. 33. England hath sinned at that rate, that God may justifie himself in the severe execution of of that bitter Repröach once threatned against a people, altogether as good as our selves; I will bring the worst of the Heathen, and they shall possess your houses, Ezek. 7. 24.

For the preventing of so shamefull a distraction (if yet by Divine Prerogative it may be prevented) let us take the course of Gods own prescribing, *sc. by sound Repentance and solemn reconciliation, to prepare to meet our God, and lay bold of his strength that we make peace with him, Isa. 27. 5. Let us do this. And then, if judgment come, Judgment it self can do us no harm: but otherwise, if mercy come even mercy it self can do*

do us no good. The Lord teach us
in this our day, to know the things
of our peace before they be hid
from our Eyes.

Reader, I take my leave of
thee (with that usual Conclusion
wherewith Mr. John Reynolds
dismisseth his friends in all his
letters. I commend thee to the
love of God and hattred of Popery,
only begging of thee, that
when thou prayest thou wouldst
remember

A poor sinner, yet

thy Servant for

Jesus sake,

Tho: Case.

To

To the READER.

Reader,

THOU hast here in these following Leaves some PRISON-
THOUGHTS, I wish I could say, EXPERIENCES.
If I have not written herein what I have FOUND, I
ble'ss God, I have written what I have SOUGHT. I
must humbly confess with holy Paul, ἐλογίζουμαι καὶ οὐκ ἔλαβον,
I count not my self to have apprehended; yet
through Grace I can add with that b'less'd Saint, But this
one thing I do, forgetting those things which are be-
hind, and reaching forth unto those things which are
before; I PRESS TOWARDS THE MARK. God
hath taught me somewhat of the Doctrine, if he would
please to teach me the Use; God hath in some measure
shew'd me WHAT is to be gained by Afflictions, if He
would also teach me HOW to gain it, I should with Mo-
ses, account my sufferings greater riches then the trea-
sures of Egypt. The discovery is sweet; if my heart de-
ceive me not, I wou'd not exchange it for the wealth of
both the Indies; the possession infinitely precious. For
thy advantage I have been perswaded to print; my prayers
shall accompany my papers, That that GOD, who quick-
eneth the dead, and calleth things that are not as
though they were, would please to make these broken Ex-
pressions answer the aim: and for the

*Hoc tantum oro,
ut cum petitis e-
tiam Tertulliani
peccato is memo-
neris Ter. Apol.*

ayms sake despise them not, but pray
thou also; and when thou prayest, re-
member the chiefest of sinners, the poor
and unworthy Author, who, whilst yet
in the Land of the Living, will be

Thine to serve thee,

in the Gospel of Christ,

Tho. Case.



To my Reverend Friend,
Mr. Thomas Case,
Minister of the Gospel, &c.

Sir,



Thank you
for the fa-
vor you did
me in af-
fording me
a sight of
your Papers,
I had heard much of your noti-
ons concerning *afflictions*, and
therefore was very thirsty till
you were pleased to give me to
drink of the Fountain: I can
now say as that Queen, * *The*
one

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* 1 Kin.

10. 7.

one half was not told me ; same came much short of taste : We are perfect in no Lessons so much as those into which God whippeth us ; and cannot speak of any argument so warmly and feelingly, as when we speak out of present experience : To treat of afflictions when we our selves flourish and abound in ease and plenty, favoreth more of the Orator than the Preacher, the brain then the heart : Certainly guess and imagination cannot be so good a midwife to such conceptions as sense and feeling.

It seemeth when you went into *prison*, the Spirit of God went into prison with you ; and when you were shut up to others, you still lay open to the visits and free breathings of his grace ; the *restraints* and *enclosures*

me enclosures of a prison cannot
 Ve prejudice the freedom of his
 so operations: He is a close pri-
 ch soner indeed that is shut up, not
 n- only from the society of men,
 so but converse with the Holy
 en Ghost. I begin to see there is
 e- somewhat more then a strain
 ns and reach of wit in Tertullians
 sh- consolatory discourse to the
 n- Martyrs: * You went out of
 a- prison (saith he) when you went
 in into it, and were but sequestred
 ss from the world, that you might
 o converse with God; the greatest
 n- prisoners and the most guilty are
 at those that are at large, darkened
 d with ignorance, chained with
 ; lusts, committed not by the Pro-
 o consul, but God, &c. The Lord
 e often manifested himself to
 f his Prophets in a Wilderness,
 d and to you in your secession and
 s retirement.

* cætera a-
 nimâ impe-
 dimenta us-
 que ad li-
 men carce-
 ris deduxe-
 rint vos,
 quousque
 & parentes
 vestri ex
 inde sige-
 gati estis
 mundo nec
 hoc vos con-
 sternet quod
 segregati
 estis a mun-
 do, si enim
 recogitemus
 ipsum ma-
 gis mundum
 carcerem
 esse, exisse
 vos e car-
 cere quam
 in carcerem
 introisse in-
 telligemus.
 majores te-
 nebras ha-
 bet mundus,
 graviores

Sir,

catenas induit mundus, &c. Tertul. ad Martyr.

Sir, I could even envy your *prison-comforts*, and the sweet opportunities of a *religious privacy*: We that are are broad are harassed and worn out with constant publick labors, and can seldom retire from the distraction of business for such free converse with God and our own Souls: But we are not to choose our own portion; crosses will come soon enough without wishing for them; and if we were wise we might make an advantage of every condition.

Good Sir, be perswaded to publish those Discourses; the Subject is useful, and your manner of handling it warm and affectionate; do not deprive the world of the comfort of your Experiences; Certainly my heart is none of the

the tenderest ; yet if heart an-
swereth heart I can easily fore-
see much success, and that you
will not repent of the publica-
tion : The Lord bless your
endeavors in the Gospel of his
dear Son : I am, Sir,

Yours in all

Christian observance,

Tho : Manton.



Errata.

- PAGE 53. line 27. to support add *him*.
ult. in for *to*, at the end of the line.
p. 72. l. 8. add *lament* before *Ch. 3. &c.*
p. 79. l. 18. *prayerfull* for *powerfull*,
p. 81. l. 25. *set* for *see*.
p. 86. l. 4 last word, make it *into*.
p. 90. l. 3. last word, make it *live*.
p. 92 l. 23. add *yet* before *Isaacs*.
p. 68. l. 19. instead of *verse 8.* make *Ch.*
23 10.
p. 129. l. 2. *ἐλεγξεν* nor?
p. 140. l. 9 *irradiat* for *errad*.
l. 21. *light* for *life*.
p. 187. l. 18. for *impertinent* make *impe-*
nitent.
p. 204. l. ult. but three, for *wherein* make
when.
p. 207. l. 18. for *in* make *is*.
p. 313. l. 20. to *Grace* add *s*.
p. 217. at l. 24 add in the Margin *verse 7.*
p. 225. l. 5. between *when* and *bindeth* add
He.
p. 228. Margin l. 3. for *averti* make *in-*
inveniri.
p. 236. against l. 22. Margin for *fluctu*
make *stellis*.
p. 248. l. 25. ad *d. to reay*.
p. 249. l. 15. add *on* to *set*.

By reason of the Authors absence, these
and other faults have escaped Correction,
for which the Printer craves the Readers
pardon.

Παθήματα, Μαθήματα.

Correction, Instruction.

THE Rod, and the Word.

PSAL. 94. 12.

*Blessed is the Man whom thou
chastenest, O Lord; and teachest
him out of thy Law.*

THis Psalm being *'Aven'zeah*. * Non est
⊙, without a Title, it is *dubium*
not so easily determined, *quin de op-*
when, or by whom it was pen'd. *prissoribus*
Probably by *David*; when himself, *domesticis*
and the rest of the *Godly Party*, were *loquatur*
under a sore and bitter persecution *quorum ini-*
by * *Saul* and others of that bloody *qua domi-*
and hypocritical faction, that bare *natio, non*
sway under him. *minus san-*
ctis, infesta
& molesta
erat quam omnes Gentium injuria, Calv. in loc. *Praeterim*
ad regnum Saulis sanguinolentum ac violentum referri po-
test. Musc. in loc.

B

Briefly

Briefly, In the Psalm the Prophet doth these three things.

1. *He doth appeal to God for vengeance on the persecutors; describing them by their pride, v. 2. Prophaneness, v. 3, 4. their intemperate virulency of speech, v. 4. Cruelty, and bloody practices, v. 5, 6. and lastly by their Atheistical security, v. 7.*

2. *He diverteth to the Enemies, endeavouring to convince them of the brutishness and folly of their Atheism, the Mother and Nurse of the other impieties charged on them, v. 8. and that by a three-fold Argument. sc.*

1. *The power and skill of God in creating the hearing and seeing Organ in Man, v. 9.*

2. *The Sovereignty of God, and the Righteousness of his Judgements, which he executes in the world, v. 10. the former part.*

3. *His Wisdom and knowledge, in enduing man with such an excellent intellectual faculty, whereby even the creature it self is able to attain to admirable*

ble degrees of knowledge, v.
10. latter part, and 11.

3. *He labours to comfort the Godly against all the pressures and persecutions under which they did groan and languish.*

The first Argument which the *Psalmist* useth to this purpose is in the Text. *sc.* The sweet fruit which is to be gathered from the bitter root of affliction; the root indeed is bitter, but the fruit is sweet, even divine instruction; which therefore is no longer to be esteemed a punishment, but a blessing:

Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy Law.

This being the subject I intend to insist upon, I shall without any more ado contract it into this Doctrinal point of Observation. *sc.*

That man is a blessed man, whose Chastisements are joyn'd with Divine Teachings. or,

It is a blessed thing when Correction and Instruction go together. The Rod and the Word make up a compleat blessing.

Doct:

I shall take chastisements here in the utmost latitude, for all *kinds* and *degrees* of *sufferings*, whether from *God*, or *Man*, or *Satan*; whether sufferings for *Sin*, or sufferings for *Righteousness sake*. And for the Doctrinal part of the Point, I shall endeavour these four things.

1. To shew you *what those Lessons* are which God doth teach his people by his chastisements.
2. What the *Nature and Properties of Divine Teachings* are.
3. In what tendency *Correction lyeth in Order unto these Teachings*: or, what Use God doth make of *Affliction* for the carrying on of the Work of *Instruction* in the hearts of his People.
4. I shall lay down the *Grounds and Demonstrations* of the Point: or *Considerations* to evince the happiness of that man whom God is pleased to teach by his *Corrections*.

I begin with the *Lessons* which God doth usually teach his people in a suffering condition. Amongst many which may fall within the experience of the suffering Saints of God, I shall observe unto you twenty several *Lessons*, most whereof like the teeth of the Spouse (you shall see) Cant. 6. 6. will bear twins: or if any of them should fail, the rest will more then make up the account; which when I have presented at large, I shall then contract into three summary and comprehensive Instructions, which will contain the substance of all.

The first Lesson which God teacheth by Affliction is, *Compassion towards them which are in a suffering condition*. Truly we are very prone to be insensible of our Brethrens sufferings, when we our selves are at ease in Zion: Partly by reason of that sensuality which is in our natures, reigning in carnal men, and dwelling even in the regenerate themselves; whereby we let out our hearts so inordinately to the *Creature-comforts* which we possess, as to quench the tenderness and sense which we

20 Lessons which God teacheth by affliction.

1. Lesson. Compassion towards sufferers.

ought to have of the miseries and hardships of other men. Partly out of the *delicacy of self-love*, which makes us unwilling to sowre the relish of our own sweet fruitions, with the bitter taste of strangers afflictions. Partly through *sluggishness and torpor of spirit*, which makes us unwilling to rise up from the bed of ease and pleasure, to travel in the enquiry of the state of our Brethren either abroad or at home; so that (as the Apostle saith in another case) *we are willingly ignorant*, and are not only *strangers*, but are *content to be strangers* to their miseries and calamities.

Rom. 1 31
 αὐτοῖς γὰρ,
 & ἀνελε-
 ῖμονας.

One way or other, even Christians themselves, and such as are *truly* so called, are more or less guilty of the sin of the Gentiles; *without natural affection, unmerciful, without bowels, without compassion.*

Hence you may find, that it was one of the *errands* upon which God sent Israel into Egypt, that in the *brick-kilns* there their hard hearts might be *softned* and *melted* into compassion towards strangers and captives.

captives. Therefore when God had turn'd their Captivity, that was one of the first *lessons* of which he puts them in mind, *Thou shalt not oppress a stranger*, there's the duty; which, though *negatively* exprest, yet (according to the Rule of interpreting the Commandments) doth include all the *affirmative duties* of mercy and compassion: and the *motive* follows, *for you know the heart of a stranger*: How came they to know it? *seeing ye were strangers in the Land of Egypt*. As if God had said, I knew thou hadst an heart of iron, and bowels of brass within thee, cruel and incompassionate; and therefore I sent you into *Egypt* on purpose, that by the *cruelty* of the Egyptians I might *intender* your hearts; and that by the experience of your own sufferings and miseries, you might learn as long as you live to lay to heart the anguish and agonies of strangers and captives; that whensoever you see a stranger in your habitations, you may say, 'O here is a poor Sojourner, an Exile, 'I will surely have mercy upon him,

*and shew him kindness, for I my self
have been a stranger and a bondslave
in Egypt; I know by experience what
a fearful, trembling, bleeding heart
he carrieth in his bosom, &c.*

And upon this very account God still brings variety of afflictions and sorrows upon his own children; he suffereth them to be plundered, banished, imprisned, reduced to great extremities, that by their own experience they may learn to draw out their souls to the hungry, and mercies towards such objects of pity; that they might say within themselves, *I know the heart* of this afflicted Soul, I know what it is to be plundered, to be rich one day, and the very next day to be stript naked of all ones comforts and accommodations; I know what it is to hear poor hunger-starv'd children cry for bread, and there is none to give them; I know what it is to be banish'd from dearest relations, to be like arms and legs, torn out of the body, and to lie bleeding in their separation: I know what it is to be cast into prison, to be lockt up alone in the dark, with no other com-

company but ones own fears and sorrows; I know what it is to *receive the sentence of death in our selves, &c.* Shall not I pity, and pray, and pour out my Soul over such as are bleeding and languishing under the like miseries! And this Argument yet makes deeper impressiion, when a Christian compares and measures his lighter burden of affliction with anothers more grievous yoke; and reasons thus within himself; 'Imprisonment was 'grievous to me, and yet I enjoyed 'many comforts and accommodati- 'ons, which others have not; I had 'a sweet chamber, and a soft bed, 'when some poor Members of Jesus 'Christ, in the *Spanish Inquisition*, 'and the *Turkish Slavery*, are cast 'into the *Dungeon*, and sink, with '*Jeremiah*, into the mire; their * feet * Pl. 105. 'are hurt in the stocks, and the irons 18. 'do enter into their Soul; others lie 'bleeding and gasping upon the cold 'ground with their undrest wounds, 'exposed to all the injuries of hunger and nakedness in the open air. I 'saw the face of my Christian friends, that sometimes, enjoyed refreshment in

' converse with dearest relations,
 ' while some of Gods precious people
 ' are cast into dark and stinking pri-
 ' sons, and do not see the face of a
 ' *Christian*, not of a man (possibly)
 ' in five, ten, or twenty years toge-
 ' ther, unless it be of their *tormenters*.
 ' I had fresh diet every day, not only
 ' for *necessity*, but for *delight*, while
 ' other precious servants of God want
 ' their *necessary bread*, lie starving in
 ' the doleful places of their sorrowful
 ' restraint, and would be glad to eat
 ' bread that falls into the very loath-
 ' some excrements of Nature, and
 ' perhaps (for extremity of hunger)
 ' never stand to wipe it; possibly,
 ' forced to rake dead and stinking
 ' carcases out of their graves for their
 ' sorrowful food, to eat the *fruit of*
 ' *their own loyns*, yea to feed on their
 ' *own dung*, and drink their *own piss*,
 ' &c. Oh shall not my bowels yern,
 ' and my compassions be rouled with-
 ' in me, towards such Objects of mi-
 ' sery and compassion?

Truly Brethren, we see it daily in
 case of the *Stone*, *Toothach*, *Gout*,
Strangury, and the like evils. Other
 com-

experience doth melt the heart into tears of sympathy and fellow-feeling, while strangers to such sufferings stand wondering at, and almost deriding the heart-breaking laments of poor wretches. Brethren, that you may not wonder at this, consider I beseech you what the Apostle speaks of Christ himself : *It behoved him in* Heb. 2. 17. *all things to be made like unto his Brethren, that he might be a merciful and faithful High Priest in things pertaining to God.* And again, *We* Cha. 4. 15. *have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are.* And Chap. 5. 2. *Who can have compassion, &c. for that he himself also is compassed with infirmities.*

A man would say within himself, Why what need had the Lord Jesus to invest himself with a body of flesh that he might know the infirmities of our nature, since he was God, and knew all things ? Nay, but, my Brethren, it seems the knowledge which Christ had *as God*, was different from that knowledge which he had *as*

MAN ;

man; that which he had as God, was *intuitive*; that which he had as man, was *experimental*; *experimental* knowledge of misery is the *heart-affecting* knowledge; and therefore Christ himself would intender his own heart, as *Mediator*, by his own *sense* and *feeling*: And if the Lord Jesus, who was *Mercy it self*, would put himself into a suffering condition, that he might the more sweetly and affectionately *act these Mercies* towards his suffering Members; how much more do we, that by nature are *incompassionate* and *cruel*, need such practical teachings to work upon our own hearts? Certainly we cannot gain so much sense of the Saints sufferings by the most artificial and skilfull relation that the tongue of men or Angels is able to express, no nor by all our *Scripture knowledge*, yea though *sanctified*, as we do by one dayes experience in the School of Affliction, when God is pleased to be the *School-master*.

This is one end why God sends us thither, and the first Lesson we learn by Affliction, *sc. Sympathy* with,

with, and compassion to, our suffering Brethren.

I come to the Second Lesson.

And that is, *By Chastisements God doth teach us how to prize our outward mercies and comforts more, and yet to dote upon them less; to be more thankful for them, and yet less ensnared by them.* This is a Mystery indeed to Nature, a Paradox to the World; for naturally we are very prone either to *sight*, or to *surfeit*; and yet (it is sad to consider) we can make a shift to do both at once; we can *undervalue* our mercies even while we *glut* our selves with them, and *despise* them even when we are *surfeiting* upon them. Witness that inculcated caution by *Moses* and *Jeshua*. *When thou hast eaten and art full, take heed thou forget not the Lord thy God.* Behold, while men fill themselves with the mercies of God, they can neglect the God of their mercies: When God is most liberal in remembering us, we are most ungrateful to forget God. Now therefore that we may know how to put a due estimate upon mercies, God often cuts us short, that we may learn

2 Lesson.

1. to prize earthly comforts more.

Deut. 8 10.
11, 12. and
6, 11, 12.

to prize that by *want*, which our foolish unthankful hearts *slighted* in the *enjoyment*. Thus the Prodigal, who while yet at home, could despise the rich and well-furnisht table of his father; when God sent him to School to the *Swine-trough*, could value the bread that the Hinds did eat; *How many of my fathers hired servants have BREAD enough, and to spare!* He would have been glad of the reversal of broken meat that was cast into the *common-basket*.

I do not believe *David* ever slighted the *Ordinances*, yet certainly he never knew so well how to *estimate* them, as when he was banisht from them; then a *Porters place*, the *Sparrows nest*, and the *Swallows neighborhood* to the Altar of God, were matters of envy to him: The remembrance of the *company of Saints*, & *the beauty of the Ordinances*, and the *presence of God*, fetcheth tears from his eyes, and groans from his heart, in his sorrowful Exile: *When I remember these things, I pour out my Soul in me, &c. My tears are my meat day and night. Oh how amiable*

ble are the Assemblies of the Saints, and the Ordinances of the Sabbath, when we are deprived of them ! In those days the word of the Lord was precious. *Object.* When was it not precious ? *Answ.* It was always precious in the worth of it : but now it was precious for the want of it : Prophets and Prophecies were precious, because rare ; so it followeth, *There was no open vision.* Want will teach us the worth of mercies. Our liberties and dearest relations how cheap and common things are they while we possess them without any check or restraint ? While we have the keeping of our mercies in our own hands, we make but small reckoning of them. Oh, but let God threaten a divorce by death or banishment, let Task-masters be set over us and our comforts, who shall measure out unto us at their own pleasure ; let us be lockt up a while under close imprisonment, and there be kept fasting from our dearest enjoyments ; then the sight of a friend, (though but through an iron grate) the exchange of a few common civilities with a yoke-fellow

1 Sim 3. 1.

Carendo
potius quam
fruendo.

Sen. Ep. !

fellow under the correction and controul of a keeper, how sweet and precious ? when as moneths and years of arbitrary enjoyments are past through, and we scarce sit down to reflect one serious view upon our mercies, seldom spread them before the Lord in prayer, or send up one thankful Ejaculation to God by night upon our beds, in this or the like manner ; ‘ Lord, what mercy is this ‘ which I enjoy in my yoke-fellow, ‘ children, friends, liberty, estate, comforts and accommodations of all sorts, ‘ not for necessity only, but for delight, while others, better then I, ‘ languish under an unequal yoke, ‘ have great rebukes in their children, are separated from friends, despoil’d of their estates, imprison’d, banisht, afflicted, deserted, torment-ed ! How comes it to pass that so ‘ much mercy falls to my share ? that ‘ I want nothing, while others have nothing ? &c. Oh how rarely do we entertain such discourses with our own hearts, but pass by mercies and common things, scarce worth owning ? whereas in the house
bondage,

bondage, in a Land of Captivity, the *lees* and *dregs* of those mercies will be precious, which while the *Vessel* ran *full* and *fresh* we could hardly relish: In famine the very *gleanings* of our comforts are better than the whole *Vintage* in the years of plenty.

And then secondly, As God teacheth us to prize our mercies, so by affliction also he doth teach us moderation in the use of them, while we value, not to surfeit. And indeed it is the inordinate use of outward comforts which renders us unfit to prize them; we lose our esteem of mercies in excess: Surfeits do usually render those things *nauseous*, which formerly have been our *delicacies*: By our excesses in Creature enjoyments, Reason is drown'd in sense, Judgment extinguish'd in appetite, and the affections being blunted by commonness of exercise, even pleasures themselves become a burden. Surely the excessive letting out of our selves to sensual fruitions, is both a *sin* and a *punishment*, while thereby we lose both the *creature* and *God*, and *our selves* at once.

2. Not to surfeit on them.

Ex consuetudine habescunt affectus et fit prava voluptas dolor.

Now

Now this distemper God doth many times cure by the sharp corrosive of affliction, and by *hardship* teacheth us *moderation*. Partly by *inuring us to abatements and wants*, whereby that which at first was *necessity*, afterwards grows to be our *choyce* :
 Phil. 4. 12. Hence saith the Apostle, *I have learned to want*; how? why God hath taught him to live of a little : By feeding of us *sparingly*, God abates and slackens the *inordinacy* of the appetite.. Partly and especially, God takes off our hearts from inordinate indulgencies in a suffering condition, by *discovering richer and purer satisfactions in Jesus Christ*. It is Gods design by withdrawing the Creature, to *invite*, and *fix* the Soul upon *himself* : The voyce of the Rod is, *O taste and see how good the Lord is*; which when the Soul hath once perceived, thrusting the creature away with contempt and indignation, it opens it self to
 Ps. 73 25. God, saying *Whom have I in Heaven but thee? and there is none upon Earth that I desire in comparison of thee*. Surely it was in the School of Affliction that David learn'd that Lesson,
 even

even when the *wicked prospered*, and himself, with the rest of the godly, were plagued all the Day long, and chastened every morning. Verse 14.

This is the second, and an happy Lesson, *sc.* to prize comforts more, and yet prey upon our comforts less.

A third Lesson, which God teacheth by his Chastisements, is, *Self-denial* and *obediential submission* to the will of God. 3 Lesson
Self deny-
al.

In our prosperity we are full of our own wills, and usually we give God counsel when God looks for obedience, as if we could tell God how it might have been better; and so we dispute our cross when we should take it up; but now *ferendo discimus perferre*, by bearing a little we learn to bear more; the tryal of our faith worketh patience: the more we suffer, the more God fits us for suffering, partly by working us off from our own wills: folly is bound up in the heart of Gods children, as well as our own; but the rod of correction driveth it far from them. God fetcheth out the stubbornness and perverseness of our spirits by the Discipline of the Rod; So that before

James 1. 3.
Pro. 23. 15

before he hath done with us, we have not a *will* to lift up against his *will*. And surely as we say to our children, *Oh, it is a good rod, which breaks us of our stomacks.* Partly by *inuring us to the Cross*: The Bullock *unaccustomed to the yoke*, is very impatient under the hand of the husbandman; but after she is inured to labour, she willingly puts her neck under the yoke: and so it is with Christians; after a while the yoke of affliction begins to be well settled; and by *much bearing* we learn to bear with *quietness*: A new Cart maketh a great noise and *squeaking*; but when once used, it goeth *silently* under the greatest load. *None murmur so much at sufferings as they who have suffered least*: whereas on the contrary, we see many times that they are most patient who have the heaviest burden upon their backs. *He sitteth alone, and keepeth silence, because he hath born it upon him: q. d. He is patient because he is acquainted with sorrows*: When people cry out, *Oh, never such sufferings as mine*, it is an argument they are *strangers to afflictions*. Partly
ly

Lam. 3. 28.

also because by chastisements God
works out, by degrees, the delicacy of
spirit which we contract in our pro-
perity; mercy makes us tender:
they who are always kept in the
warm house, dare not put their head
out of doors in a storm: none so
unfit for sufferings as they that have
been always dandled upon the knee of
Providence: the most delicate con-
stitutions are most unfit for hardship.
But lastly and chiefly, this comes to
pass, because by suffering we come to
taste the fruit of sufferings. No cha-
stening for the present seems joyous, but
irricuous: At first, Chastisement
seems very bitter, but afterwards it
yeeldeth the peaceable fruits of righ-
teousness unto them which are exercised
thereby. The fruit of patience is not
found at the first brunt, but after we
are well exercised and acquainted
with a suffering condition: affliction
is the true moly, though the root be
bitter, yet the fruit is sweet; there is
meat in the eater, out of the strong
comes sweetness: and then when the
Soul begins to taste the sweet fruit
which grows upon the bitter root,
it

Heb. 12. 11

it says with the Church in the *Lamentations*, *It is good that a man should both hope and quietly wait for the Salvation of the Lord, it is good that a man should bear the yoke in his youth: i. e. I shall not be a loser by my sufferings, I see the fruit will abundantly compensate the smart of a suffering condition.*

Heb. 5. 8.
 ἡμαθεν ὡς
 ὧν ἔπαθεν.
 i. e. reipsa
 expertus est.

Thus, I say, one way or other. God works his children into a sweet obediential frame by their sufferings. Even of Christ himself, the Son of God by nature, it is said; *He learned obedience by the things which he suffered: He experimentally came to know what it was to be subject to the Will of his Father.* It is most properly true of the *adopted* children, they learn obedience by the things which they suffer; and that not only in a *passive* but in an *active* sense. By *suffering* Gods Will we learn to *do* Gods Will: God hath no such *obedient children* as those whom he nurtures in the *School of affliction*. At length God brings all his Scholars to subscribe, *What God will, When God will, How God will: Thy will be done*

done on Earth, as it is in Heaven. A blessed Lesson.

A Fourth is, *Humility and Meekness of Spirit.* 4th Lesson; Humility;

It is one of Gods designs in affliction, to hide pride from man: to spread sackcloth upon all his glory; that so man may see no excellency in all the creature wherein to pride himself. God led Israel forty years in the wilderness to humble them: Job 33. 17.
By the thorns of the wilderness God prickt the bladder of pride, and let out the windiness of self-opinion that was in their hearts. Prosperity usually makes men surly and supercilious towards their poor brethren; The rich answers roughly: Even while the poor useth entreaties, maketh his addresses to him with all humility and observance, he holds up his head, or turns his back upon him with scorn and contempt, and thinks himself too good to give his poor neighbour a soft and peaceable answer: loquuntur lapides, they speak hard things; the roughcast Nabals, a man cannot tell how to speak to them. Pride is an humor which naturally runs in our

Deut. 8:

2. 3.

Pro. 18. 23;

Jude 15:

παντων
σκληρων.

Riches
make men
proud, but
poverty
humbleth
the heart.

Deut. 8. 3.

veins, and it is nourish'd by ease and prosperity. And therefore to tame this pride of spirit that is in man, God takes him into the *house of Correction*, puts his feet in the stocks, and there teacheth him to know himself: *He humbled thee, and suffered thee to hunger*; Hunger brought down *Israels* stomach, and did eat out that proud flesh which began to rankle. Hence it is that if you take the children of God either yet in, or newly come out of the furnace of affliction, you shall observe them to be the tamest, meekest creatures upon the earth; as it is said of the *new Convert*, *Isa. 11. 6. A little child may lead them*: whereas before it may be they were so stiff and high in the instep, that an angel of God could not tell how to deal with them; now the *meanest* of Gods ministers or servants may reprove and counsel, &c. *a little child may lead them*: That *David* whom *Sin* made so fierce that he put his poor *Ammonitish* prisoners and captives to death in cold blood, yea tormented them to death with sawes and

2 Sam. 12.
31.

and harrows, and axes of iron; and burnt them alive in fiery brick-kilns: Him did banishment and persecution make so tame, that not only the righteous might reprove him, but even the wicked might reproach him; and he holds his peace; or if he speak, they be words of patience and submission: So let him curse, because the Lord hath said curse David. A man by trouble comes to know his own heart, which in prosperity he was a stranger to; seeth the weakness of his grace, and the strength of his corruption; how nothing is weak but grace, nothing strong but sin; and this lays him in the dust. Oh wretch that I am! and truly when a man hath learned this Lesson he is not far from deliverance, Seek the Lord all ye meek of the earth, seek righteousness; seek meekness, it may be ye shall be hid in the day of the Lords anger. This is Gods design, first, to meek his people by affliction, and then to save them from affliction. For the Lord taketh pleasure in his people, he will beautifie the meek with Salvation.

Fifthly, God by affliction disco-

C

vers

Psa. 141. 5.

2 Sam. 16
10.

Rom. 7. 9
Sin re-
vi-
ved, and I
died.

Ve. f. 24.
Zeph. 2. 30

Psa. 145. 4

5 Lesson, *vers unknown corruption in the hearts*
 Discovery of his people. He led thee through
 of corrup- the Wilderness these forty years to
 tion. humble thee, and to prove thee, to
 Deut. 8.2. know what was in thy heart; i, e. to

make thee know what was in thy heart;
 what pride, what impatience, what
 unbelief, what idolatry, what distrust
 of God, what murmur, what un-
 thankfulness was in thy heart: and
 thou never tookest notice of it. I
 tell you Christians, sin lyeth very
 close and deep, and is not easily dis-
 cerned till the fire of affliction comes
 and makes a separation of the *precious*
from the vile. The furnace discovers
 the dross which lay hid before. *What*
shall I do (saith God) *for the daugh-*
ter of my people? they are exceeding
 bad, and they know it not: *what*
shall I do with them? I will melt
 them and try them: into the furnace
 they shall, and there I will discover
 themselves to themselves, and shew
 them what is in their hearts. In the
 furnace we see more corruption, and
 more of corruption, than ever ap-
 peared, or was suspected. Oh saith
 the poor soul whom God hath
 taught

Jer. 9 7.

taught in the School of affliction;
' I never thought my heart so bad
' as now I see it is; I could not have
' believed the *world* had had so *much*
' interest in my heart, and *Christ* so
' little; I did not think my *faith* had
' been so *weak* and my *fears* so *strong*;
' I find that *faith* weak in danger,
' which I had thought had been strong
' out of danger; little did I think the
' sight of death would have been so
' terrible, parting with nearest friends
' and dearest relations so piercing;
' Oh how unskilful and unwise am
' I to manage a suffering conditi-
' on, to discern Gods ends, to finde
' out what God would have me to
' do, to moderate the *violences* of
' mine own *passions*, to apply the
' *counsels* and *comforts* of the *Word*
' for their proper ends and uses! Oh
' where is my *patience*, my *love*, my
' *zeal*, my *rejoycing* in tribulation?
' Ah did I ever think to find my heart
' so *discomposed*, my *affections* so out
' of *command*, my *graces* so to seek
' when I should fall into divers tempta-
' tions? what a deal of *self-love*, *pride*,
' *distrust* in God, *Creature-confidence*,

‘discontent, murmur, rising of heart
 ‘against the holy and righteous dispensations of God; is there boiling and
 ‘fretting within me! *Wo is me what
 ‘an heart have I.*

Gen. 42.
 21

And besides all this, in the hour of temptation, God brings old sins to remembrance. We are verily guilty concerning our brother, could Josephs brethren say, twenty years after they had sold him for a slave, when they were in danger to be questioned for their lives (as they feared:) and thus when the Israelites cry to God in their sore distress for rescue and deliverance, God puts them in mind of their old Apostacies: *Ye have forsaken me and served other*

Judg. 10.
 13. 14.

gods, &c. go and cry to the gods whom ye have chosen. Suffering times are times of bringing sin to mind:

1 Kin. 8 47

If they bethink themselves in the land whither they were carried captives: Heb. If they bring back to heart, Captivity is a time of turning in upon our selves, and bringing back to heart our doings, which have not been good in Gods sight: Thus David under the rod could call himself to account,

account, *I thought on my ways, and turned my feet, &c.* Psa. 119. 59.

This now is another lesson which God teacheth by affliction; and it is of great use to humble us, and to empty and out us of our selves, to make us fly to Jesus Christ for righteousness and strength. In a word, God lets us see what is crooked that we may streighten it, what is weak that we may strengthen it, what is wanting that we may supply it; what is lame that it may not be turned out of the way, but that it may rather be healed. Isa. 45. 24. Heb. 12. 12, 13.

Sixthly, in the School of affliction God doth teach us to pray. They that never prayed before will pray in affliction. Lord in trouble they have visited Thee, they poured out a prayer when thy chastening is upon them. They that kept their distance with God before, yea that said to the Almighty depart from us, in their affliction can bestow a visit upon God, in trouble they have visited thee: and they that never prayed before, or at least did but now and then, drop out a sleepy sluggish wish

aPsa. 107
11, b 17,
c 23.

Jonah 1.
5, 6.

*Qui nescit
orare dis-
cat navi-
gare.*

wish, can now pour out a prayer when chastisement is upon their loins. a *Rebells*, b *Fools*, c *Mariners*, even the worst of men, can cry to God in their trouble. The very *Heathen-mariners* fall to their prayers in a storm, and can awaken the sleepy Prophet to this duty; *What meanest thou O sleeper! arise and call upon thy God.* Hence we use to say, *He that cannot pray, let him go to Sea.* Thus I say affliction opens dumb lips, and unttyeth the strings of the tongue to call upon God.

But whom God teacheth in affliction, they learn to pray in another manner, *more frequently, more fervently.*

Gal. 4. 6.

Psa 109 4.

First, *more frequently*; Gods people are vessels full of the spirit of prayer, and affliction is a piercer, whereby God draws it out. *For my love they are my adversaries, but I give my self unto prayer.* David was always a praying man, but now under persecution he did nothing else; *I give my self unto prayer: as wicked men give themselves up to their wickedness, so David gave himself*

himself up to prayer, he made it his work. Hence you may observe that most of all the Psalms are nothing else almost but the runnings out of *Dauids* spirit in prayer under variety of afflictions and persecutions; as his troubles were multiplied, so his prayers did multiply. The holy man was never in that condition wherein he could not pray, &c. Alas, it is sad to consider that in our peace and tranquility, we pray *arbitrarily* by fits and starts many times; we suffer every trifle to come and jostle out prayer; but in affliction God keeps us upon our knees, (and as it were) *tyeth the sacrifice to the horns of the altar.*

And as he teacheth us to pray more frequently, so also to pray more fervently, Even of Christ himself it is said, that *being in an agony he prayed more earnestly; more intensively; he prayed till he sweat again; yea till he sweat great drops of blood; he sweltred out his soul through his body in prayer; the reason whereof was, because he had not only the pangs of death, but the sense*

Luke 22.

44.

ca. 11. v. 6.

segg,

intensus;

of his *fathers wrath* to conflict with-
all; and so it is with believers many
times; *outward afflictions* are accom-
panied with *inward disfection*. So it
was with *David*, Psal. 22. and *Psal.*
116. 3, 4, &c. And then he gathers
up all his *strength* to prayer; and like
a true son of *Jacob* wrestleth with
God, and will not let him go till he
gets the blessing, *Psalm* 143. vers. 6.
7. &c.

Truly Christians, those prayers
wherewith you contented your selves
in the day of your *peace*, and *prosper-
ity*, will not serve your turn in the
hour of temptation; then you will
call to mind your, *short, slight, cold,
dead, sleepy, formal* devotions in your
families and *closets*, and be ashamed
of them: Then you will see need of
Isa 64 7 *praying over all your prayers again,*
and *stir up your selves to take hold
upon God*. Indeed for this very end
God sends his people into *captivity*
that he may draw out the spirit of
prayer, which they have suffered to
ly dead within them. *Oh my dove that
art in the clefts of the rock, in the
secret places of the stairs, let me see
thy*

thy countenance, let me hear thy voice : Cant. 2.
 for sweet is thy voice, and thy coun- 14.
 tenance is comly. Christs dove never
 looks more beautiful in his eyes,
 then when her cheeks are bedewed
 with tears; nor ever makes sweeter
 musick in his ears, then when she
 mourns to him, out of the rock and
 from under the stairs, in a dark and
 desolate condition : then saith Christ
 thy countenance is comly, and sweet is
 thy voice,

Seventhly, By correction God brings 7 Lesson,
 the Children of promise into more Acquaint-
 acquaintance with the Word. ance with
 He teacheth them out of his Law. the word.
 As here : It is good for me that I have
 been afflicted, that I might learn thy
 Statutes. God sent David into the
 School of affliction, there to learn
 the Statutes of God. By Correction
 the people of God learn.

1. To converse with the Word f
 God more abundantly.
2. To understand it more clear-
 ly.
3. To relish it more sweetly.

First, By affliction they come to
 converse with it more abundantly.

Colof. 3.

16.

Job 23. 12.

Pfal. I. I, 2.

Pfal. 119.

33.

It is their *duty* at all times to study the Word: *To let it dwell richly in them in all wisdom: Job esteemed the words of Gods mouth more then his necessary food. And it is their happiness as well as their duty. Blessed is the man that walketh not in the counsel of the ungodly, but his delight is in the Law of the Lord, and in his Law doth he meditate day and night.* But what through *distraction without, and distemper within, the children of God many times grow strangers to their Bibles, they suffer diversions to interpose between the word and their hearts. And as they pray arbitrarily, so they read arbitrarily, and suffer their Bibles to ly by the walls while they are taken up with other entertainments in the world; and therefore God is forced to deal with them as we do with our children, to whip them to their books by the rod of correction: It is good for me that I have been afflicted, that I might learn thy Statutes.* When they are cast out by the world, then they can run to the Word *Princes did sit and speak against me; i. e. they sat*

sat in Council to take away his life, that they might condemn him as a traitor against Saul: and what did he in the mean time? it follows, but thy servant did meditate in thy Statutes.

And again, Princes have persecuted me without a cause, but my heart standeth in awe of thy word. While the persecutors are consulting with the oracles of Hell to sin against David, David is consulting with the oracles of Heaven, that he might not sin against God. *My heart standeth in awe of thy Word: while they sinned and feared not, David feared and sinned not.*

ver. 161.

2. They learn by affliction to understand the Word more clearly. As it was with the Disciples in reference to Christ his Resurrection; the Resurrection of Christ was a lively Comment upon the Prophecies of Christ: *These things understood not his Disciples at the first, but when Jesus was glorified, then remembered they these things: i. e. they remembered them understandingly, they remembered them believingly, they knew what they meant: So it is with the people of God many times in reference*

Joh. 12. 16

reference

rence to affliction; *the Rod* expounds the Word, Providence sometimes interprets the promise. The children of God had never understood some Scriptures, had not God sent them into the School of affliction; then they can remember *how it is written, &c.* they can bring Gods Word and Gods Works together.

3. Affliction makes them relish the Word more sweetly. In prosperity many times we suffer the luscious contentments of the world so to distemper our palates that we cannot relish the Word, tast no more sweetness in it *then in the white of an egg*, as *Job* speaks in another case: but when God hath kept them for weeks, and months, and years it may be, fasting from the worlds dainties, when they are thoroughly hunger-bitten in the creature, then *How sweet are thy words to my taste!*
 sweeter than honey to my mouth: They are the words which *David* spake in his affliction, witness Vers. 23. *cum* 24. *Princes did sit and speak against me, but thy servant did meditate in thy Statutes*: and what follows? *thy Testimonies*

Psalms 119.
 No 3.

Testimonies are my delight. And Vers. 161. with 162. *Princes have persecuted me without a cause, &c. I rejoyce at thy Word as one that findeth great spoil. The Rod did sweeten the Word: It is my delight, my joy, a nest of sweetneses. The full Soul loatheth the Honey-comb:* When we are cram'd with Creature-comforts, we nauseate many times the very Word it self, which is sweeter then the honey or the honey-comb: but to the hungry Soul every bitter thing is sweet. Let God famish the world round about us, then how cordial is a word of Scripture-consolation? How precious are the Promises! Oh, said a gracious woman reduced to great straits, *I have made many a meals meat upon the Promises when I have wanted bread.* Psa. 27.7.

The Word is never so sweet as when the world is most bitter; and therefore doth God lay mustard upon the teats of the world, that we might go to the breasts of the Word, and there suck and be satisfied with the milk of consolation. This is my comfort in my affliction, for thy Word hath quickened Isa. 62.11. Ps. 119.50

ened

ened me. Blessed be God for that *Correction* which sweetens the *Word* unto us.

8 Lesson,
The need
of sound
Evidence
for Hea-
ven.

Eightly, God by bringing his people into troubles, especially, if *life threatening dangers*, doth shew them the necessity of sound evidence for *Heaven and Happiness*. Alas, with what easie and *slight evidences* do we often content our selves in the time of our *prosperity*, when the *Candle of the Almighty* doth shine in our *Tabernacles*; when all is peace and quiet round about us! The heart being taken up with other fruitions, we want either *time* or *will* to pursue the *tryal* of own *estates*. People mind only what will serve their turn for the present, and quiet their hearts, that they may follow their pleasures and profits with the less regret: and therefore, to save themselves a labour, they take *that* for *evidence*, which the *sluggish carnal heart wisheth* were so. But now in the hour of temptation, *fig-leaves* will cover *nakedness* no longer; nothing will serve the turn, but what will be able to *stand before God*, and endure the *tryal*

tryal of fire in the day of Christ :
 Oh then one *clear and unquestionable*
evidence of interest in Christ, and
 the *love of God*, will be worth ten
 thousand worlds : Shadows and ap-
 pearances of grace will vanish before
 the *Searcher of hearts*. It must be
 perfect love that will cast out fear :
 Truth and soundness of grace only
 can give *boldness in the day of judg-*
ment. Ah, what idle and *deceitful*
hearts have we in the midst of us,
 that can take up with *loose conjectures*,
 go to the *Word and Sacrament* with
 these evidences, upon which we dare
 not venture to dye ? And yet *good and*
upright is the Lord that will teach
sinners his way ; that by the thunder-
 claps of his righteous judgments will
 awaken the vain creature out of these
foolish dreams, in which if they should
 dye, they were *undone* for ever. Well,
 let us be still urging and pressing this
 question upon our own Souls ; *Will*
this faith save me when I come to
stand before the Throne of the Lamb ?
Will this Love give me boldness in the
Day of judgment ? Will this Evi-
dence serve my turn when I come to
dye ?

1 John 4:
17

Psa. 25. 8.

dye? Oh Christians, let us be afraid to lie down with that Evidence in *our beds*, wherewith we dare not lie down in *our graves*.

9 Lesson,
What an
evil thing
it is to
grieve the
Spirit.

Gen. 42.
21.

Res delica-
ta est Spi-
ritus san-
ctus.

A ninth is this; in the time of our trouble God causeth us to see *what an evil and a bitter thing it is to grieve the good Spirit of God*. When we are in the bitterness of our spirits, and want the Comforter, then we begin to call to mind how oft we have grieved the Spirit, which would have been a Comforter to us, and have *sealed us up to the day of Redemption*; and say within our selves in reference to the spirit of God, as sometimes the sons of *Jacob* said one to another in reference to *Joseph*; *We are verily guilty concerning our brother, in that we saw the anguish of his Soul, when he besought us, and we would not hear; therefore is this distress come upon us*. In some such language I say will the Soul in the hour of temptation bespeak it self. Ah, I am verily guilty concerning that *tender Spirit of Grace and Comfort*, which have often besought me

me as it were with tears, saying, *Oh do not this abominable thing which I hate*; but I would not hear. Is not this *He* whose rebukes I have slighted, whose counsels I have despised, whose motions I have resisted, whose warnings I have neglected, whose warmings I have quenched, yea whose comforts I have undervalued, and counted them as a small thing? Ah wretch, how just is it now that the Spirit of God should withdraw? that he should despise my sorrows, and laugh at my tears; shut out my prayers, quench my smoking flax, and break my bruised reed? How just were it that He, whom I would not suffer to be a *Reprover* in the day of my peace, should now refuse to be a *Repairer* of my Soul in the hour of my temptation! How righteous a thing were it, that I, who so often have carryed my strangely to his *Counsels*, should now in my sorrows be a stranger to his *Comforts*! that I who have walk'd in the sparks of mine own kindling, should now at length lie down in sorrow! Well, if the Lord shall please indeed to bring my Soul
out

Jer. 44 4.

Isa. 50.

IX.

out of trouble, and to revive my fainting spirit with his sweet Consolations, I hope I shall carry myself (for the future) more obediently, to the counsels and rebukes of Jesus Christ in my Soul, and harken to the least whisperings of the Spirit of Grace.

10 Lesson,
Communion with
God.

In licitis
perimus
omnes.

A tenth Lesson, by Chastisements God draws the Soul into sweet and near communion with himself. Outward prosperity is a great obstruction to our communion with God: Partly because by letting out our affections inordinately to the creature, we suffer the world to come in between God and our hearts, and so intercept that sweet and constant traffic and intercourse which should be between God and us. Gods people offend most in their lawful comforts; because there the snare being not so visible as in grosser sins, they are the easilier taken; we are soonest surprized where we are least jealous. Partly also for want of keeping up our watch against lesser sins: while our hearts are warmed with prosperity, we think many times small sins can do no great harm:

harm; but herein we do wofully deceive our selves: for besides that, the least sin hath the *nature of sin* in it, as the least drop of poison is poison; and that in *smaller sins* there is the *greater contempt of God*, in as much as we stand out with God for a *trifle* (as we count it,) and venture *his displeasure* for a *little sensual satisfaction*: I say, besides these and many other considerations, which may render our *small sins*, *great provocations*, this is one unspeakable mischief, that *small sins intercept our communion with God*, as much as *great sins*, and sometimes more: For whereas great sins by making deep wounds upon Conscience, make the Soul go bleeding to the Throne of Grace, and there to mourn and lament, and never to give *God rest*, till he gives rest to the Soul, and by a fresh *sprinkling of the Blood of Christ*, to recover peace and communion with God: *Smaller sins* not impressing such horror upon the Conscience, are swallowed in *silence* with less regret, and so do insensibly alienate and estrange the heart from Jesus Christ.

Mar. 5. 8

Christ. The *least hair casts its shadow*; a *Barly corn* laid upon the *sight of the eye* will keep out the light of the Sun, as well as a *Mountain*. The eye of the Soul must be kept very clear that will see God: *Blessed are the pure in heart*, for they shall see God. Little sins, though they do not disturb reason so much as great sins, yet they defile Conscience, and the Conscience under defilement (unlamented) is shy of God, and God shy of it.

But now affliction sanctified, as it doth *deaden the heart to the world*, so it doth *awaken and intender Conscience* against sin; the Soul is made sensible of her *departures from God*, and of the *bitter fruits* of that departure, and now begins to lament after God in *Augustin's language*; Lord, thou hast made my heart for thy self, and it is restless and unquiet till it can rest in thee; Return unto thy rest
O my Soul. The Soul hath many turnings and windings, but with *Noah's Dove*, it can find no place for the sole of its foot to rest on, till it return into the *Ark*, from whence it came.

Fecisti nos
Domine ad
te & in-
quietum est
cor nostrum
donec re-
quiescet in
te. Aug.
Med.

came. And now when the Soul hath been weather-beaten abroad, if God will please to put forth his hand, and take it into himself, when dearest relations are become strangers, as David complains; if God come and give the Soul a visit; when the poor creature is in darkness and can see no light, then for God to lift up the light of his countenance, and shine in a gracious smile upon the Soul, and say unto it. *I am thy Salvation*, of what sweet and unspeakable refreshment and consolation is this to the afflicted spirit? and what a gracious condescension is this in God, that when the Soul by prosperity hath waxed wanton against Christ, and sported it self in unspouse-like familiarities with strangers, Jesus Christ should send it into the house of Correction, and there by the discipline of the Rod correct and work out the wantonness of the flesh, and when he hath made it meet for his presence, take it into sweet and social communion with himself again! This is stupendious Mercy, Goodness that cannot be parallel'd in the whole Creation.

Psa. 88.8.
18.

Jer. 3. 1.

In

11 Lesson,
The exercise of
Grace.

Gal. 2.20.

Jam. 1. 4.

Rev. 13.
10.

Jam. 1. 4.

Versc 3.

Κατ'εργά-
ξεται.

In the eleventh place, *God maketh affliction the exercise and improvement of grace.* In prosperity grace many times lieth dead and useless in the Soul, which affliction awakens and draweth forth into exercise: the winter of our outward comforts proves not seldom the spring of our graces: Frosts and Snow do starve the weeds, and nourish the good corn. Though faith and patience be of an universal influence into the holy life, *The life I live in the flesh, I live by the faith of the Son of God: yet affliction giveth them their perfect work.* Of the times of persecution it is said, *Here is the patience and faith of the Saints,* that is, now is the time for the Saints of God to exert their faith and patience, and to let them have their perfect work: there is a work of patience, and there is a perfect work; *The tryal of Faith worketh patience,* (i. e. the sufferings whereby our Faith is tryed, as gold is tryed in the furnace,) it worketh, or as the word signifieth, it perfecteth: The Cross exerciseth, and exercise perfecteth, the grace of patience: as sufferings arise, so patience

patience ariseth also; *Be patient, bre-* Jam. 5. 7.
thren, till the coming of the Lord: i.e. do
you bear the affliction till Christ come
and take it off: let your patience be
of the same extent with your suffer-
ings. As Patience, so Faith is not
acted only, but perfected by temp-
tations. Someties the Soul finds that
Faith lively in a suffering condition,
which before it questioned whether
it were alive or no; or if affliction do
not find it lively, it makes it lively:
the same furnace of affliction wherein
God tryeth our Faith he doth refine
it, and purifieth it more and more
from the dross of infidelity. They
are the purest acts of faith, which
the Soul puts forth in the dark: Faith
never believes more} then when
it cannot see; because then the Soul Isa. 50. 10
hath nothing to stay it self upon but
God. Sense while it seems to help,
difficultates the work of faith by
doubling of it: a man must first believe
the insufficiency of what he seeth,
before he can believe the Al(sufficiency
of him that is invisible; We look not 2 Cor. 4. 18
at the things which are seen, but at
the things which are not seen: It is
 harder

Psal. 22. 1.

harder to live by Faith in *abundance*, then in *want*. The Soul is a step nearer living upon God, when it hath nothing to live upon but God: yea and when God is not seen he is most believed. *My God, my God, why hast thou forsaken me?* Observe, and you shall find a great deal more of precious faith in that desertion, then of complaint: For first, Faith (like Pharez) breaks forth first, *My God, before forsaken*: And again, you have two words of Faith for one of despair; *My God, my God, why hast thou forsaken me?* Faith speaks twice before Sense can speak once. And thirdly, Faith speaks confidently and positively, *Thou art my God*; Sense speaks dubiously, *why hast thou?* as if Sense durst not call it a forsaking while Faith dares say, *my God*: Surely Faith is never so much Faith as in desertion. Faiths triumphs lie in the midst of despair, and even in this sence also; *Having not seen, yet believing, we rejoyce with joy unspeakable and full of glory.*

1 Per. 1. 8.

Godly sorrow, how is it enlarged by sanctified affliction! while that stream,

stream, which was wont to run in the channel of *worldly crosses*, now is diverted into the channel of *sin*: *I will bear the indignation of the Lord, because I HAVE SINNED, &c.* Any burden is *light* in comparison of *sin*, the very indignation of God. The Soul that God teacheth by his *chastisements* can stand under the burden of *Gods indignation* for *sin*, when it cannot stand under *sin*, which hath kindled that indignation. Ah, cryeth *Job* upon the dunghill, *I have sinned, what shall I do unto thee, O thou preserver of men?* He forgetteth his suffering in his *sin*; he saith not, I have lost all my substance; I am now upon the dunghill as *naked as ever I was born* (save that I am clothed with scabs.) my friends reproach me, my wife curseth me, or (that which is worse) she bids me *curse God*. *Satan* persecutes me, and *God himself* is become mine enemy, &c. all this is befallen me; *what wilt thou do unto me, O thou preserver of men?* but *I have sinned, what shall I do unto thee?* &c. Sufferings lead to *sin*, and sense of *sin* swalloweth up sense

Mic. 7. 9.

Job. 7. 20.

of sufferings. And what shall I say more? the time would fail to instance in other Graces, *Love, Fear, Holiness, &c.* By this shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin: He for our profit, that we might be partakers of his holiness.

*Marcel sine
Adversario
vixit.*

Rom. 5.3.

12 Lesson,

*A life of
Faith,*

Grace is never more Grace then when besieged with temptations. The battel draws forth that fortitude and prowess, which in time of peace lay chill'd in the veins for want of opposition and exercise: *Tribulation worketh patience.*

A twelfth Lesson, which they learn in the School of Affliction, is, *The necessity and excellency of the life of Faith.*

The Necessity of

Hab. 2.3-4

1. *The necessity of living by faith: where Sense endeth, Faith beginneth. The vision is for an appointed time: I, but what shall we do in the meantime? Why the just shall live by Faith; live by Faith, or dye in despair: when God pulls away the bulrushes of Creature-supports, the Soul must either swim or sink. God teacheth this Lesson, Partly by the uncertainty of*
second

second causes, the vicissitudes that are in creature-expectations; a little hope to day, to morrow reduc'd to despair: good news to day, Pharaoh says *Israel shall go*; bad news to morrow, he rageth, and swears that if *Moses see his face any more, he shall dye, &c.* O the ebbs and flows of sublunary hopes! one speaks a word of comfort, another speaks words of soul-wounding terror; now a parcel of good words, anon a threatening: The sick man is in hopes of reviving to day, to morrow at the point of death. What a woful heart-dividing life is a life of Sense, a life which is worse then death it self; to be thus bandied up and down between hopes and fears, to be baffled to and fro between the *may-be's* of second Causes! to be like Marriners upon the billows and surges of the tempestuous sea! They mount up to Heaven, they go down again to the depths; their Soul is melted because of trouble: they reel to and fro, and stagger like a drunken man, and are at their wits end, Heb *all their wisdom is swallowed up.* And partly God teacheth the

Exod. 8 8.

ch. 10 28.

Psal. 107.

25, 27.

- necessity of a life of Faith by the disappointment of the Creature : How often doth the Creature totally fail, and abuse our expectation ! like the deceitful brook, to which Job most elegantly compares his brethren, which mocks the traveller, and when he comes for a draught of water to quench his thirst, sends him away with confusion and shame. Surely men of low degree are vanity, and men of high degree are a lye : Men of low degree would help, but cannot, there is vanity ; and men of high degree can help many times, but will not ; no, not when they have promis'd and sworn ; there is a lye : both disappoint, the one by the necessity, the other by deceit ; and disappointment is one of the greatest torments that a rational creature is capable of :
- Job 6. 15. Trust defeated causeth sorrow of heart, and confusion of face ; and the stronger
16. the confidence, the more shameful is the disappointment. Agag comes forth singing, Surely the bitterness of death is past ; when behold he is going to his execution : both he and
Verse 20. his hopes are hewen in pieces before
Psal. 62. 9 the
- Isa. 20. 5. the confidence, the more shameful is the disappointment. Agag comes forth singing, Surely the bitterness of death is past ; when behold he is going to his execution : both he and
Jer 14. 3. his hopes are hewen in pieces before
1 Sam. 15. 32, 33. the
- Pl. 142. 4. the

the Lord. David himself looked on his right hand, and beheld, and there was no man that would know him.

Peter-like, they know not the man; they made as if they had never seen him before. So that Churl, who is David? and who is the Son of Jess some Run-agate, some idle fellow that hath broken away from his master, &c. and it was not Nabal only that stood at this distance from him; his nearest and dearest acquaintance cast him off: Lover and friend hast thou put far from me, and mine acquaintance into darkness, Psal. 88. 18.

Refuge failed me, no man cared for my Soul; or as the Hebr. hath it, no man sought after my Soul. Saint Paul was in no better condition in the persecution which befell him at Rome;

At my first answer no man stood with me, but all men forsook me: not a man of all them that sat under that famous Apostle's Ministry that would or durst appear to speak a word for him, or to him: Oh bitter disappointment, had not he had faith to support under it! And truly such is our expectation, whither we flee for help in

1 Sam 25
10.

Psal. 141 3:
4.

2 Tim. 4:
16.

Isa 20. 6

be delivered, &c. Sorrow and shame is the fruit of creature-expectation. But now on the contrary, *They looked*
 Psal. 34. 5. *unto the Lord, and were enlightened, and their faces were not ashamed.* Faith meets with no disappointment, God is always better then our expectati-
 2 Tim. 4. 17. *on; Nevertheless the Lord stood, with me, and strengthened me, &c. and I was delivered from the mouth of the Lion.* By such experiences do we learn the necessity of living by Faith. *I had perished in my afflicti-*
 Ps. 17. 12. *on, unless thy Law had been my de-*
 & 119 92. *light: i. e. unless David had learned to live by a promise, he had been but a dead man. Surely he dyeth oft whose life is bound up in the dying Creature: as oft as the Creature fails, his hope fails, and his heart fail-eth; when the creature dyeth, his hope giveth up the ghost: He onely lives an unchangeable life, that by Faith can live in an unchangeable God.*

We hear such things indeed in the Word, but we believe them not till our own experience convinceth us of our infidelity. A long time do we
 stick

stick totally in the creature, knowing no other life then that of Sense and Reason; *Sacrificing to our own nets, and burning incense to our own drags*: and because the Word tells us much of living by Faith, we would fain patch up a life between Faith and Sense, which indeed is not a life of Faith: we do not live at all by faith, if we live not all by faith; though we may use means, we must trust God, and trust him solely: and therefore, to bring us to this, God suffers us to be tired and vext with the mockery of second causes; and when we have spent all upon these Physicians of no value, then, and never till then, we resolve for Christ. When David had experienc'd sufficiently the falseness and hypocrisie of Saul and his Parasites, They delight in lyes, they bless with their mouth, but they curse inwardly, Psa. 62. 4, then he resolves never to trust creature more: My Soul wait thou only upon God, He only is my Rock and my Salvation, Vers. 5, 6. Unmixt trust in God is the fruit of our experience of the creatures vanity: we ne-

ver resolve *exclusively* for God, till with the Prodigal we be *whipt home* stark naked to our *fathers house*. When
 * J. r. 2. 25. the Church had run her self * *barefoot* in following her *Lovers*, who answered her *expectation* with nothing but *fear*, and sent her away with *shame* instead of *glory*, Isa. 20. 6. then she can go home, and confessing her *Atheism* and *folly*, gives up her self purely to *divine protection*: *Assur shall not save us, We will not ride upon horses, neither will we say any more to the work of our hands, Ye are our gods; for in thee the fatherless findeth mercy,*

2 The excellency of a life of Faith.

2. By the mutability and disappointment of the creature God teacheth his people *the excellency of the life of faith*. David, when he learn'd it in the *School of Affliction*, prints it and publisheth it for the use and benefit of after ages, *Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God*: He had before, Vers. 3. entred a Caveat against creature-confidence, *Put not your trust in Princes, nor in the son of man*; and gives the reason of it, there

there is no help or salvation in the best of men; nor in the son of man, in whom there is no help: alas, he is but a little breathing clay; and when that breath goeth forth, he returns to his earth: when the breath is gone, there is nothing but a little lump of clay remaining; in that very day his thoughts perish: when the man dyeth, all his counsels and plots and projects dye with him: And having thus put in his Caution against creature-dependance, and given in the account of the vanity thereof, he shews the difference between trust in a dying man, and a living God; Trust in God is only able to make a man happy: they may seem happy, who have the great men of the world to trust to; but he onely is happy, who hath the God of Heaven to trust to; Blessed is he who hath the God of Jacob for his help: why so? because while they that trust in Princes shall be disappointed, he that trusts in God shall never be disappointed: For, 1. He is Jehovah, whose hope is in the Lord, or in Jehovah his God: Jeho-
Verse 4.

vah, a fountain of Beings, He gave a

Pla. 146. 6. Being to Heaven and Earth, He made Heaven and Earth, the Sea, and all that therein is: and he that gave Being to every creature, can give Being to his promise also: Can any thing be too hard for a creating God? and as he can, so he will, for He keepeth Truth for ever: Heaven and Earth may pass away, but not one jot or one tittle of his promise shall pass away

Mat. 5. 18 till all be fulfilled. Men may prove unfaithful; but God will never prove unfaithful; He keepeth Truth for ever; Faithful is he that hath promised, Heb. 10. 23. And thus the soul comes to see the sweetness and excellency of a life of Faith, while others are mock'd and abus'd, and slain, by disappointment from the second causes; He is kept in perfect peace, whose mind is stay'd on God, because he trusteth in him: He liveth indeed, that liveth in him to whom Always is essential.

The excellency of a life of Faith discovers it self in these four particulars.

1. It is a secure life.
2. It is a sweet life.
3. It is an easie life.

4. It

4. It is an honorable life.

First, The life of Faith is a *secure* life, the *only safe life*: He shall dwell on high, his place of defence shall be the ammunition of rocks: How securely doth he dwell, whose fortifications are impregnable, inaccessible rocks? rocks so high that none can scale them; In the Hebr. it is, *He shall dwell in heights*, or *in high places*; *munition of rocks*, or Isa. 33. 16. rocks so high that none can scale them; rocks so thick that no breach can be made in them, rocks within rocks; *ammunition of rocks*: and rocks so deep that none can undermine them: surely a people or person rockt on every side, need not fear storming. *Object*. I, but though rocks may be a good fence, they are but ill food, a man cannot feed on rocks; rocky places are barren, though impregnable; he may be starved, though he cannot be stormed! No, the words following relieves that fear also, *Bread shall be given him*; he shall have bread enough, and it shall cost him nothing; it shall be given him: and whereas a rock is but a dry situation,

ation, without either *springs* or *streams*, and thereupon a man might be exposed to perishing for want of water, *Thirst will stay as well as hunger*, therefore it is likewise added, *His waters shall be sure*; He shall have waters which neither *Summers heat* nor *Winters frosts* shall be able to dry up; *never-failing waters shall fill his Cisterns* from day to day; *His waters shall be sure*. Under such an excellent metaphor is the security of a life of Faith described; and this metaphor is expounded *Isa. 26. 1. Salvation will God appoint for walls and bulwarks: walls and bulwarks shall not be their Salvation; but Salvation their walls and bulwarks*, how safely do they dwell who are wall'd about with *Salvation* it self? the bulwarks are *Salvation*, and that *Salvation* is *Jehovah*; for so it follows, *Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength*; or the *Lord Jehovah is the Rock of Ages*: His place of defence is *the ammunition of Rocks*; and the *Lord Jehovah is those Rocks, a Rock of Ages*; Ages pass

pass away one after another, but the Rock abides, and abides for ever; In the Lord Jehovah is everlasting strength. He that rain'd Manna in the Wilderness, will give bread; and he that fetcht water out of the Rock, will be a never-failing fountain, his waters shall be sure. Oh the security of a life of faith!

And secondly, It is as sweet as it is safe. Is it not a sweet thing to fetch all our waters from the fountain, from the spring-head, before they be degenerated or mudded by the miry channel? why all my fresh springs are in thee, faith faith to God, *Psal.* 87. 7. Is it not sweet to be fixt and compos'd in the midst of all the mutations and confusions that are under the Sun? Why this is the priviledg of him that liveth by faith; No evil tydings shall make him afraid, his heart is fixed, trusting in the Lord, And again; Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee; *Heb.* Peace, Peace; that is, multiplied Peace; pure, unmixt Peace, constant and everlasting Peace is the

Dalcius ex ipso fonte bibuntur aquae.

Psa. 112. 7.

1st. 26. 3.

the Portion of him that liveth by faith, so far as he liveth by faith; unless sense and reason break into disquiet, he liveth in a most sweet and immutable serenity

Thirdly, *It is an easie life*: It is an easie life to have all provisions brought in to a man without any care or trouble; why such is the priviledg of a Believer; he hath a *quietus est*, a supersedeas from all his cares. *In nothing be careful, but in every thing by prayer and supplication with thanksgiving let your requests be made known to God.* Faith leaveth a Believer nothing to do but to pray and give thanks; to pray for what he wants, and to give thanks for what he hath; that is all he hath to do. It is true, Believers must labour and travel in the use of means, as well as the rest of the sons of Adam: but, first, it is without care; in nothing be careful; without anxious, heart-dividing, Soul-distracting care: O that is the thorn, the sting, which the sin of man and the curse of God hath thrust into all our labours, care and distraction; and

Mind
usequā-
je.

and this faith pulls out: so that now all the labour of faith is an easie labour, like the labour of Adam in Paradise: Faith useth means, but trusteth God; obediently closeth with the Providence of means, but sweetly leaveth the Providence of success to God. Yea, Faith can trust God, when there are no means to use, and say, *Although the fig-tree shall not blossom, neither shall fruit be in the Vines, the labour of the Olive shall fail, and the field shall yield no meat, the flock shall be cut off from the fold and there shall be no herd in the stalls; yet I will rejoyce in the Lord, I will* Hab. 3. 18. *joy in the God of my salvation.* Faith can live upon God, when there is a famine upon the whole Creation: The peace of God is as a Court of Guard, to fence the heart from all surprizes of fear and trouble: In nothing be careful, but in every thing pray and give thanks, and the peace of Phil. 4. 7. *God which passeth all understanding shall keep your hearts and minds* through Christ Jesus. As faith enjoys God in all things in the greatest abundance, so she can enjoy all things

things in God in the deepest want.

Fourthly, and lastly, The life of faith is an *honourable life*. It is the honour of the *Favorite* that he can go *immediately* to his *Prince* when strangers must trace the *Climax* of *Court-accesses*. Yea, without all peradventure, it is an honorable life *to live as God himself liveth*; and this is the glory of God, that he liveth *in himself* and *of himself*: and truly in their proportion *such honour have all the Saints*. They live *in God* and *upon God* here by *faith*; and they shall live *in God* and *upon God* hereafter by *sight*, in the beatifical Vision.

The Saints have an *αὐτοπαρουσία* within them selves.

Pro. 14: 14.

This is the *excellency* of the life of Faith, and this the people of God experience by their sufferings, whereby God calls them *out of the world*, and *taking them into himself*, he doth reveal to them by degrees the mystery and priviledg of *living upon God*, and *upon God alone*.

13 Lesson,
God taketh us off from self-confidence.

In the next place, By afflictions and distresses, *God takes us off from self-confidence*, and teacheth us to *trust HIM more, and our selves less*. This

is

is the same with the former, save only that we speak now of trust in God, in opposition to *confidence in our selves*, and not in *others*; a distemper that prevails much in our natures; Ever since we rendered our selves able to *do nothing*, nothing but *sin*, we think our selves able to *do any thing*; We fancy to our selves a kind of *omnipotence*, when all *our strength is to sit still*: Naturally we are prone to entertain and nourish high presumptions, of our own *strength*, and of our own *wisdom*.

1. *Of our own strength*: In our prosperity we think our selves able to carry any *cross*; we fancy our selves *strong enough* to carry away even *Sampsons gates* upon our shoulders, and *mettled* to encounter any *affliction* in the world; but when the hour of temptation comes, we find we are but *like other men*, and are ready to sink, with *Peter*, if but one *wave* riseth higher then another. Usually sufferings before they come are like a *Mountain* at a great *distance*, which seems so small, that we think

think we could almost *stride over it* ; but upon *nearer approaches*, when we come to the *foot* of it, it appears *insuperable*, and looks so *huge*, as if it would *fall upon us*, and crush us in pieces. *Peter* is so big with love to *Christ*, that he will *dye with him rather than forsake Him* ; yea though *all the rest* should betake themselves to their heels, he will stand by him to the *last drop of blood* ; and yet behold, when it comes to the *tryal*, a weak *silly Damosel* is able with a single question to *fright him out* of his *confidence*, and he doth not only *forsake*, but *for-swear* his Lord. *Pendleton*, in the *Book of Martyrs*, will *fry out a fat body in flames* of *Martyrdom*, rather than betray his *Religion* ; but when the hour comes that *Christ* and *Religion* had most need of him, he had not *one drop* of all that fat to *spare* for either.

And, 2. As we are prone to *presume* of our own strength, so we are *very apt to idolize our own wisdom* ; to *lean to our own understanding*, and think by our policy to wind our selves out of any labyrinth of trouble and

and perplexity. But we find it otherwise; when we come into the snare, we then are forced to cry out with the Church, *He hath hedged me about that I cannot get out, he hath made my chain heavy*: Like a malefactor that hath broke prison; he thinks to *run* away, but he hath a *heavy chain* upon his heel, that spoiles his *haste*; and being fenced in round about, he goeth to this *corner*, hoping to find some *gap*, but there he finds the *hedg* made up with *thorns*; and to *another* corner, and there also the *bryars* stop him, &c. I, but mark ye, that is not all; read on in the Churches complaint, and you shall find greater *obstructions*: Verse 9. *He hath enclosed my ways with hewn stones*. Suppose a man would venture the *scratching of his flesh*, to break through an hedge to save his life, (*skin for skin, and all that a man hath will he give for his life,*) yet that would not do, God had taken away the hedge, and built a *wall* instead of it; a wall so *high*, that they could not *clamber* over; a wall so *thick*, that they could not dig

Lam. 3. 7.

Verse 9.

2 Cor. 8, 9.

Dicitur
Sapientia
qui non no-
vit quomo-
do sese ex
aliqua
difficultate
expediat.
Bezi.

dig through; The meaning is, Man in affliction thinks to make his way through by his own art and cunning, but upon the attempt he finds difficulties arising still higher and higher, so that when all is done, escape is impossible, without an immediate rescue by the arm of omnipotence. This was Pauls case: When we came to Asia, we were pressed out of measure beyond strength, in so much that we despaired even of life: A great strait, (what it was in particular you may read *Acts* 19. from 22. so forward; in all probability it was that uproar at Ephesus, wherein Paul was like to have been pull'd in pieces, for it was a trouble that befell him in Asia, *vers.* 8.) I say, it was a great strait, a strait wherein the Apostle was at his wits end: *οἱ σὲ ἐξαπορηθῆναι ἐμας*, i. e. we were bereft of all counsel how to expedite our selves out of the danger, As David complains, *Psal.* 13. 2. How long shall I take counsel in my Soul? i. e. When he was persecuted by Saul, and beset with innumerable dangers, he took counsel, he thought of this means, and
& other

t'other means, cast about this way, and that way, how to escape, but in vain, all his counsels left him as full of sorrow and despair as they found him; How long shall I take counsel in my Soul, having sorrow in my heart? He had his sorrow for his pains. Thus it was with the Apostle; all his counsel left him in the hand of despair; We despaired even of life; His case was no other then the prisoner at the bar, at what time the sentence of death is past upon him; he looks upon himself (and so do standers by) as a dead man; he is legally dead, dead to all intents and purposes of the Law; there wants nothing but execution; Why so it was with Paul; We had the sentence of death in our selves; The sentence was past in his own brest; and now saith Paul, I am but a dead man; This was his strait, and it seemeth God had a plot in it, a design upon Paul; and what was that? Himself will tell you; We had the sentence of death in our selves, that Verse o.
We should not trust in our selves, but in G d which raiseth the dead, &c.
See

See here, the design is exprest *negatively* and *affirmatively*. *Negatively*, that we might not trust in our selves: God saw, even in that great Apostle himself, a disposition to self-confidence, a proneness to be exalted above measure, through the abundance of Revelations: And therefore as to prick the bladder of pride, God gave him a thorn in the flesh, &c. so, to work out this self-trust, God reduceth him to a state of despair, as to outward and visible probabilities: *We had the sentence of death in our selves*, that we should not trust in our selves; there is the *negative* branch of the design. And then the *Affirmative* followeth, *But in God which raiseth the dead*: By this desperate exigence God would teach Paul ever after where strength and counsel was to be had in the like extremities; no where but in God, and in him abundantly: The God of Resurrections can never be non-plust; He that can raise the dead, can conquer the greatest difficulty; He that can put life into dead men, can put life into dead hopes, and raise up our

expe-

*Resurrectio
mortuorum,
fiducia
christiano-
rum. Ter-
de Resur-
carnis.*

expectations out of the very grave of despair : That God can put life into dead bones, is a consideration able to put life into a dead faith.

To this purpose it is very observable, that even those to whom God hath indulg'd the largest proportions of faith and courage, not only above other men, but above other Saints : yet even *them* God hath suffered not only to languish under fears, but even to despair under insuperable difficulties, before they could recover holy confidence in God. We find David, that great Champion of Israel, more than once or twice surpriz'd with dreadful fear : I said in my Haste,

Psal. 31. 22. & 116. 11. The Hebrew signifieth, *in trepidatione mea*, or in *festinatione mea*, in my trembling, in my precipitancy : or as the Septuagint translate it, in my extasie, when I was almost besides my self for fear : Well, what did he say then ? Why he said, *I am cut off from before thine eyes* ; that is, God hath cast me out of his care, he looks no more after me, I am a lost man. And again, I said in my haste, in my passion, all

כַּהֲפִי

from the

root כָּפַח

festinare,

precipitare

obstupesce-

re. Hieron.

ἐν ἐκστάσει

μὲν. Sept.

men

men are Lyars; even Samuel himself, that told me I should be King, he hath seen but a false Vision, and a lying divination; God never said so to him; no, I shall one day fall by the hand of Saul.

And thus the Prophet *Jeremiah*, Chap. 3. 57. *Thou drewest near in the day that I called upon thee; thou saidst, Fear not; I, but before God spake a Fear not to his Soul, he was afraid to purpose; hear what he saith, vers. 53, 54. They have cut off my life in the Dungeon, and cast a stone upon me; waters flowed over mine head, then I said, I am cut off.* Mark ye, with *Paul*, he had received the sentence of death in himself, he looks upon himself as a dead man, yea as already in his grave, and his grave stone layd upon it; *they have cut off my life in the Dungeon, and cast a stone upon me, dead and buried, and a stone rolled to the mouth of the sepulchre.* And thus you may

Jonah 2 4. hear *Jonah* crying in the *Whales belly*, *I am cast out of thy sight.* And *Sion*, in the dust, tuning her Lamentations, *The Lord hath forsaken me,*
and

and my Lord hath forgotten me. *Iſa.* 49 14.
Hezekiah reporting the ſad diſcourſes he had in his own boſom upon the ſight of death, *Iſa.* 38, 9, 10. &c. It were eaſy to multiply inſtances.

Why now this is continually our caſe, and this is ſtill Gods deſign: We are proud creatures, full of ſelf-confidence; and therefore God by ſtrange and unexpected Providences, doth hedge up our way with thorns, and wall up our path with hewn ſtones, brings to deſpair even of life, bereaveth us of counſel. out's us of all our own ſhifts and policies, brings us under the very ſentence of death; that we might not truſt in our ſelves, but in God which raiſeth the dead. he unbottoms us by deſpair convinceth us of our impotence and folly, ſhews us what babes and fools we are in our ſelves, that in all our future hazards and fears we might know nothing but God; go in the ſtrength of the Lord, and make mention of his righteouſneſs, and of his only. And thus you ſee *Peter*, who before was ſo confident, that he thought all the world might forſake

Pl. 71 15.

E Chriſt

Christ sooner, then *himself*, after he was convinc'd of his own infirmity and instability, when Christ, to put him in mind of his *three-fold denial*, put him upon that *three-fold Interrogatory*, *Simon Peter, lovest thou me more then these? i. e. then the rest of the fellow-disciples*, durst make no other answer but this, *Lord, thou knowest*; he pleads nothing but his *sincerity*; and for that also, he casts himself rather upon *Christs tryal*, then his own; *Lord, thou knowest*.

14 Lesson,
God mak s
himself
known.

In the next place; By affliction God maketh himself known unto his people. How long do we hear of God before we know him? We get more by one practical discovery of God, then by many Sermons; I Job 42.5,6 have heard of thee often by the bearing of the ear, but now mine eye seeth thee, therefore I abhor my self in dust and ashes, cryeth Job upon the dunghill. In the Word we do but hear of God, in affliction we see him. Prosperity is the nurse of Atheism; the understanding being clouded with the steams and vapors of,

of those lusts which are incident to a prosperous estate, men grow *brutish*, and the reverence and sense of God is by little and little defaced; But now by affliction (the Soul being taken off from sense-pleasing objects) hath a greater *disposition* and *liberty* to retire into it self: and being freed from the attractive force of *worldly allurements*, the apprehensions are wont to be more *serious* and *pregnant*, and so more capable of *divine illumination*. The clearer the Glass is, the more fully doth it receive in the beams of the Sun. When the warm breath of the world hath blown upon us, we are not so capable of the Visions of God. *The wicked through the pride of his heart will not know* Job 21. 14. *God; they say to the Almighty, Depart from us, for we desire not the knowledge of thy ways. Who is the Lord?* saith Pharaoh. And truly the very godly themselves are exceeding dark and low in the apprehensions of God; our ignorance of God being never perfectly cured till we come to Heaven, where we shall see him face to face, and know him as we

*Maturant
aspera mch-
tem.*

are known. In the mean time, as by the strokes of divine vengeance God makes the *wicked* know him to their cost; so by the rod of *correction* he makes his people to know him to their comfort. As God brought all his *plagues* upon *Pharaohs* heart, that he might know who the Lord was in a way of *wrath*; so he lays affliction upon the loyns of his people, that they may know him in a way of *love*; *Israel shall cry unto me, My God, we know thee. Moses never saw God so clearly, as when he descended in a Cloud.* And truly that dispensation was but a type of the method which God useth in making himself known unto his Saints; He puts them into the clefts of the Rock, covereth them with his hand while he passeth by, and then proclaimeth his name before them, *The Lord, the Lord God, merciful and gracious, &c.* The People of God have the most sensible experience of his *Attributes* in their sufferings; his *Holiness, Justice, Faithfulness, Mercy, Almsufficiency, &c.*

H. f. 8. 2.

Exod. 34. 5

Exod. 33.

21, 22, 23.

& 34. 5 6,

7.

By affliction

on God

makes

known his

Attributes.

Holiness

His Holiness : Affliction sheweth what

what a *sin* hating God, God is; For though his chastisements on his Church be in love to their persons, they are in hatred to their corruptions; while he saveth the sinner, he destroyeth the sin. By this shall the iniquity of Jacob be purged, and this *Isa. 27. 9.* is all the fruit to take away his sin; If the Soul live, sin must dye.

His Justice; Afflictions are correction to the godly, punishment to the wicked; in both God is righteous; Thus Israel knew God, *Neh. 9. 33.* Howbeit thou art just in all that it come upon us, for thou hast done right, but we have done wickedly: In the severest dispensations they judge themselves, and justify God; Thou art just, &c. Yea when they cannot discern his meaning, they adore his Righteousness; Righteous art thou, O Lord, when I plead with thee; yet let me talk with thee of thy judgments; wherefore doth the way of the wicked prosper? &c. *Jer. 12. 11.* When the Soul is unsatisfied, God is not unjustified; Righteous art thou, O Lord, &c.

His Faithfulness. Faithfulness in
E 3 the

Faithfulness in the affliction it self.

Pf. 115 75

the very affliction it self. I know, Lord, that thy Judgments are right, and that thou in faithfulness hast afflicted me: Faithfulness to his Covenant; for affliction is not so much threatened as promised to Believers; *Psal. 89. 30, 31, 32.* of which more hereafter. The more David was afflicted, the more Gods faithfulness appeared. Oh says the holy man, I could not have wanted a blow of all that discipline wherewith my Heavenly Father hath chastised me.

In hearing Prayer.

Psal. 3 4. 6.

Faithfulness in hearing Prayer: This poor man cryed, and the Lord heard him, and saved him out of all his troubles; I never lost a prayer by God: Even when David wanted faith, God wanted not faithfulness. I said in my haste, I am cut off from before thine eyes; nevertheless thou hearest the voyce of my supplications when I cryed unto thee. God was faithfol with a non-obstante to Davids unbelief: I said in my haste, &c. (and he that believeth will not make haste,) nevertheless thou heardst. Unbelief it self cannot make the faithfulness of God of no effect.

I conceive that of the Apostle 2 Tim. 2. 13. to bear this sence, *If we believe not, yet he abideth faithful, he cannot deny himself*; It is not to be understood of a *state* of unbelief, but of an *act* of unbelief; not of a *want* of faith, but a *want in* faith; neither of which can render God unfaithful; who is engaged not so much to our *faith*, as to his own *faithfulness* to himself, to hear the prayer of his troubled servants; *Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me.*

Pf. 50. 15.

This faithfulness of God, Believers do best experience in their *sufferings*; Partly because then they are *most powerful*. When our elder brother *Esaie* is upon us, we can *wrestle* with our elder brother *Jesus*, and not let him go till he *bles*s us. And partly because then they are *most vigilant* to observe the *returns* of prayers; *My voice shalt thou hear in the morning, in the morning will I direct my prayer unto thee, and will look up.* In adversity we are early with God in prayer; *In the morning shalt thou hear my voice, in the*

Gen. 32.
16.

Pfal. 5. 3.

- morning will I direct my prayer ; it implyeth double earliness, and double earnestness in prayer, In their affliction they will seek me early ; And when we have done praying, we will begin harkening ; I will look up ; In prosperity we put up many a prayer that we never look after ; God may deny or grant, and we hardly take notice of it : But in affliction we can press God for the re-*
- Pf. 143. 7.** *turns of prayer ; Hear me speedily, O Lord, my spirit faileth, hide not thy face from me, lest I be like to them that go down into the pit ; not only denyals, but delays kill us ; Then we can hearken for the echo of our voyce*
- Psa. 85. 8.** *from Heaven ; I will hearken what God the Lord will say, for he will speak peace to his people. As God cannot easily deny the prayer of an afflicted Soul ; so if he grant, we can take notice of it, and know our prayers when we see them again ; This wretch cryed, and the Lord heard him ; and this endears the heart to God and to prayer ; I love the Lord,*
- Pf. 116. 1.** *because he heard my voyce and my*
2. *supplications ; because he hath en-*
clined

clined his ear unto me, therefore will I call upon him as long as I live.

As faithfulness in hearing prayer, In accom-
plish ng
the pro-
mise.
so also in making good the promise ;

The afflicted Soul can witness unto God, *as we have heard, so have we seen, Psal. 48. 8.* What we have heard in the promise, we have seen in the accomplishment ; God was never worse then his Word.

Affliction is a furnace, as to try the Faith of Gods people, so to try the faithfulness of God in his promises ; and upon the tryal the Church brings in her experience ; *The Words of the Lord are pure words, as silver tryed in a furnace of earth, purified seven times ; Let a man cast in the Promise a thousand times into the furnace, it will still come out full weight ; As for God, his way is perfect, the Word of the Lord is tryed, It is to be understood in both places of the Word of the Promise ; A man may see Heaven and Earth upon a promise, and it will bear them up.*

Psa. 12. 6.

Pla. 18 30

As affliction gives out the experience of Gods faithfulness, so also of his mercy ; mercy in the moderating Mercies in
modera-
ting the
affl. & com-
of

of the chastisements. In measure thou wilt debate with it, &c. Isa. 27. 8. In the midst of judgment he remembreth mercy, Habak. 3. 2. Even when God in his compassions saith of his afflicted Church, *She hath received double of the Lord for all her sins; I have given her too many blows in the sense of her own merits* and his mercy she can reply, *no Lord, thou hast punish'd us less then our iniquities deserve; too much says God, too little saith the Church; Oh blessed sight, thus to see God and the*

Isa. 40. 2. *Soul contending together! It is of the Lords mercies that we are not consumed, because his compassions fail not, cryeth the Church in Babylon; q. d. it is banishment, it might have been destruction; we are in Babylon, we might have been in Hell; and it is the Lords mercies, and his mercies alone, that we are not there. So saith the afflicted Soul; If my burning feaver had been the burning lake, if my prison had been the bottomless pit; if my banishment from society with friends had been expulsion (with Cain)*

Lam. 3. 22. *from*

from the presence of God, and that for ever; God had been righteous. It is never so bad with the people of God, but it might have been worse; any thing on this side Hell is pure mercy.

And as Mercy in moderating, so Mercy in supporting; when I said my foot slippeth; now I sink, I shall never be able to stand under this affliction, I cannot bear it; Thy mercy, O Lord, help me up; when David was sinking, God put underneath him his everlasting arms, and held him up, as Christ stretcht forth his hand to save Peter when he began to sink. Even when Gods suffering people are not sensible of any great ravishments; yet then they find sweet supports; His left hand was under me, his right hand embraced me. And yet it is not supporting mercy onely which they experience in their sufferings, but (not seldom) his refreshing his rejoicing mercy; so it follows; In the multitude of my thoughts within me, thy Comforts delight my Soul: My thoughts were dark and doleful, and full of despair, and not a few

In supporting under affliction.
Psa 94 18.

Mat. 14.
30, 31.

Canr. 2.6
In giving in comfort in affliction.
Verse 19.

few of them; multitudes brake in upon me, and even swallowed me up; but thy comforts were light and life, and delight to my Soul; my thoughts did not sink me so deep, but thy comforts raised me up as high; my thoughts were an hell, but thy comforts were an heaven within me; The Soul bears o. Gods mercy in prosperity; but it tastes of Gods mercy in affliction; and, as it were oppressed with delights, can call to others, O taste and see how good the Lord is. Hence it is, that o. all the days of the year the Apostle would chuse as it were a Good-Friday, a passion day, to rejoyce in; God forbid I should rejoyce in any thing but in the Cross of Jesus Christ; Christs sufferings for him, and his sufferings for Christ.

Gal. 6.14

Al-
suffi-
ci-
ency in
deliv-
ering
out of af-
fliction.

The *Al-sufficiency* of God is the last Attribute I mentioned, which God proclaims before his suffering people; *Now thou shalt see*, saith God to Moses, *what I will do to Pharaoh*, Exod 6. 1. Hitherto thou hast seen what Pharaoh hath done to Israel, now thou shalt see what

I can do to Pharaoh; and so they did see the doubling of their burdens was the dissolving of their bondage; the extinguishing of their line was the multiplying of their seed: The same waters which were Israel's rocks were the Egyptians' grave; I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them: I will draw my sword, my hand shall destroy: so boasts the proud Tyrant; I will, I will, I will, &c. nay, not so fast Pharaoh; let God speak the next word: Thou didst blow with thy wind, the sea covered them, they sank as lead in the mighty waters: Oh sudden turn! there lieth Pharaoh and his six [I will's] and [I shall's] drowned in the Sea: Thus did God appear to his oppressed Israel in the very nick of their extremities; In the thing wherein they delt proudly, God was above them: And Israel SAW that great work which the Lord did upon the Egyptians; and the people feared the Lord, and his servant Moses, *Exod. 14. 31.* Israel SAW; in prosperity God works, but we see

Exod. 15. 9

Verse 10.

Exo. 18. 11.

see him not : affliction openeth our eyes ; when we see our dangers, then we can see God in our deliverances. God could have brought Israel in the Land of Promise a shorter cut, in forty days ; but he leads them about in an howling wilderness forty years ; not a like place in all the world to have starved them and their flocks : and why ? but to proclaim to Israel, and a'l succeeding generations, that man liveth not by bread alone, but by every word that proceedeth out of the mouth of the Lord, doth man live, &c. Israel learn'd more of Gods *Al*sufficiency in a Land of drought, then she could have learn'd, in the Land flowing with milk and hony, namely, that God can feed without bread, and satisfie thirst without streams of water : that he can make the clouds rain food, and the rock give out rivers : that the creature can do nothing without God, but God can do what he please without the creature.

Instances are endless : In a word, the suffering time is the time wherein God makes his *Attributes* visible :

The

The Lord will be a refuge to his people, a refuge in time of trouble, Psal. 9. 9. and what follows? And they that know thy Name, will put their trust in thee, Vers. 10. In the School of Affliction God reads Lectures upon his Attributes, visible Lectures; and expounds himself unto his people: so that many times they come to know more of God, or more experimentally by half a years sufferings, then by many years Sermons.

A fifteenth Lesson: God teacheth them in a suffering condition to mind ^{15 Lesson,} the duties of a suffering condition; to study duty more then deliverance; seriously to enquire what it is which God calls for under the present Dispensation. The Soul cryeth out with Paul, when layd for dead at AAs 9. 6. Christs feet, Lord, what wilt thou have me to do? There is no condition or tryal in the world, but it gives a man opportunity for the exercise of some special grace, and the doing of some special duty; and that is the work of a Christian, in every new state, and in every new tryal,

to mind what new duty God expects, what new grace he is to exert and exercise.

To mind deliverance only, is self-love; which is natural to man:
 Isa 51 14. *The captive exiles hasteneth that he may be loosed, and that he should not dye in the pit, &c. Man in affliction would fain be delivered, have the burden taken off, the yoke broken; men make more hast to get their afflictions removed then sanctified: but this is not the work God looks for; No, nor to think only what a man would do if he were delivered. Oh, thinks a man, if God would heal me of this sickness, deliver me out of this distress, I would walk more close with God, I would be more abundant in family-duties, I would be more fruitful in my converse; I would do thus and thus, &c. Why now I say, though men should sit down in their afflictions, consider their ways, and make new resolutions for better things, if God shall give better times; yet if this be all, it may be nothing else but a wile of the deceitful heart, a temptation and snare*

snare of the Devil, to gain the time as it were of God; a meer diversion to turn aside the heart from the present duty which God expects. And therefore when God intends good and happiness to the Soul by the present chastisement, he pitcheth the Soul upon the present duty, which is, to ^a hear the rod, and who hath ^a Mic. 6 9, appointed it; to discern Gods aym, and to find out the meaning of the present dispensation: to say to God, Job 34. 31, I have born chastisement, I will not offend any more; that which I see not teach thou me, and if I have done iniquity, I will do no more. To reflect upon our ways and spirits, to complain of sin, and not of punishment; Wherefore doth a living man complain? a man for the punishment of his sin? Let us search and try our ways, and turn again to the Lord. To think the present condition the best; I have learned in what ever state I am, therewith to be content; Phil. 4. 11. In our patience to possess our Souls; Luk 21. 19 to rejoyce in God; yea to rejoyce in tribulation. To mind the publique calamities of the Church more, and our

our private sufferings less; to pray for the welfare of Sion; In thy good pleasure do good unto Sion. To lift up Jesus Christ, and to make him glorious by our afflictions; That Christ may be magnified in our bodies, whether it be by life, or by death. Paul studied more how to adorn the Cross, then to avoyd it; how to render persecution amiable; and if he must suffer for Christ, yet that Christ might not suffer by him; that Christ might be exalted, and the Church edified. This God taught him; I have learned, &c. And lastly, to commit the keeping of our Souls to God in well-doing, as unto a faithful Creator.

Col. 1. 24

2 Tim. 1.

10.

1 Pet. 4 19.

The sixteenth Lesson is like unto it; and that is, *The priviledg of a suffering condition*; In the School of Affliction, one Lecture which the Holy Ghost readeth is the *fruits and advantages of a suffering condition*. There is in every state of life a *snare* and a *priviledg*; and it is the *folly* and *misery* of man (left to himself) that he willingly runs into the *snare*, and misseth of the *priviledg*; he

he is onely able to *add* to his *own* misery; and to make his condition worse then he finds it. Those whom God loveth, he teacheth; he teacheth them to study, as the *duty* of their present state, so the *advantage*. When God takes away creature-comforts, he doth not onely necessitate, but by the secret impressions of love upon the heart, he emboldens the Soul to look out for *reparations*, and to urge God for a recruit in some richer accommodations; Lord, saith Abraham, *what wilt thou give me*, Gen. 15. 2. *seeing I go childless?* God had denied Abraham a child, and He must make Abraham amends for it. In like manner, Lord, what wilt thou give me, saith a suffering Saint, since I go *wifeless*, and *friendless*, and *landless*, and *houseless*, &c. yea Lord, what wilt thou give me, since I go *Ordinance-less*, *Sermon-less*, *Sacrament-less*? &c. So the Disciples, Lord, *we have forsaken all and* Ma 10. 28 *followed thee*, what shall we have therefore? Faith may be a loser for Christ, but it will not be a loser by Christ; and accordingly Christ maketh

maketh an answer of faithfulness
 to this demand of Faith; Verily I
 say unto you, there is no man that
 hath left house, or brethren, or
 sisters, or father, or mother, or chil-
 dren, or lands, for my sake, and the
 Gospels, but he shall receive an
 hundred fold now in this time, &c.
 Advantage enough; an hundred for
 one, was the best year that ever
 Isaac had, Gen. 26. 12. I, but how
 shall this be made good? why with
 persecution; Houses, and brethren,
 and sisters, and mothers, and chil-
 dren, and lands, **WITH PERSE-**
CUTION; Persecution must make
 up the account. It is very observa-
 ble, That year wherein Isaac recei-
 ved his hundred fold was Isaac's suf-
 fering year; the year wherein fa-
 mine had banish'd him from his own
 Country to sojourn with Abimi-
 lech in Gerar. Gen. 26. 1. Isaacks
 best harvest, was in a year of famine;
 and this was Typical to all the Chil-
 dren of promise; they must receive
 Isaacks increase upon Isaacks ac-
 count, an hundred fold with persecuti-
 on. And I conceive our Saviour may
 allude

allude to this type, in this promise ; In persecution the people of God find their hundred fold ; when they make a Scripture inquiry, they find sufferings, especially those for Christs sake to be their letters testimonial for Heaven, Luke 21. 13.

The pledge of Adoption, Heb. 12. 6, 7.

A purge for corruption, Isa. 27. 9.

The improvement of Holiness, Heb. 12. 10.

A fining pot to faith, 2 Pet. 1. 7.

Communion with Christ. } 1 Pet.

The presence of the spirit } 4. 13.

of God and of Glory. } 14.

The Churches Treasury, Colos. 1. 24.

Weak Christians	{	Phil. 1. 13, 14,
Strength.		In both, the
Strong Christians	{	Gospels advantage.
confidence.		

And lastly, The inhancement of glory, 2 Cor. 4. 17, 18. here's the hundred fold with advantage.

In a word, what ever the affliction be, that it shall be the Souls gain, Rom. 8. 28. all things work together for good to them that love God,
This

This God teacheth his people, it is the very design of the eight to the *Romans*, and of the twelve first verses of the twelfth Chapter to the *Hebrews*, to shew that Gods *Rod* and Gods *Love* go both together. And this is a sweet and blessed Lesson indeed; for this *quiets the heart*, and *supports the soul* under its burden for *this cause we faint not*; why? because *though our outward man perisbeth*, yet the *inward man is renewed day by day*, 2 Cor. 4. 16. q. d. what we lose in our *bodies* we gain in our *souls*; what we lose in our *estates* we get in *grace*; thus they bear up and comfort themselves in their deepest sorrows, while they that lie *poring upon their afflictions*, and are *witty* only to *aggravate every circumstance of a suffering condition*, sink their own *spirits*, vex their *souls*, *disbonour God* by *slandering his dispensations*; and bring up an *evil report upon the Cross of Jesus Christ*. The *spiritual priviledges of Gods suffering people*, are therefore call'd the *peaceable fruits of righteousness*, Heb. 12. 11. because the

tast of this fruit brings in such peace and comfort into the soul, as it makes it rejoyce not in God only, but in tribulation, and in all these things to account it self more then Conqueror through him that hath loved us, Rom. 8. 37. This is the sixteenth Lesson.

A seventeenth Lesson which God teacheth by his chastisements, is that which Christ taught Martha: sc. what is the *one thing necessary*; affliction discovereth how much we are mistaken about our *must bee's*, our *necessaries*. In our health and strength and liberty; we think this thing *must be done*, and that thing *must be done*: we think *Riches* necessary, *Honours* necessary, and a *Name in the World* necessary; we *must* get Estates, and we *must* lay up large portions for our Children, and we *must* raise our Families, and call our *Lands* after our own names, and the like; But in the day of adversity, when death looks us in the face, when God cauleth the horror of the Grave, the dread of the last Judgement, and the terrors of Eternity to pass

17 Lesson,
The one
thing ne-
cessary,
Luke 10:
42.

Ps. 49. 11.

- pass before us, then we can put our mouths in the dust, smite upon our thigh, and sigh with the breaking of our loynes, oh how have I been mistaken? how have I fed upon ashes, and a deceived heart turned me aside, so that I could not deliver my soul, nor say, is there not a lie in my right hand? Fool, how have I been deceived, and made the *By* the *main*, and the *main* the *By*! Then we can see that pardon of sin, interest in Christ: evidence of that interest, sense of Gods love, a life of Grace, and assurance of glory, &c. are the only indispensibles. In a word, that Christ alone, is the *Unum necessarium* the one thing necessary, and that all other things, at the best, are but *may-bee's*; yea, but *losse and dung* in comparison of the excellency of the knowledg of Christ Jesus the Lord, and of interest in him, and in his righteousness; without which the soul is undone to all eternity. And therefore oh that Christians would be wise, that they would not
- Isa. 44 20. spend their money for that which is not bread, nor their labour for that which
- Phil. 3. 8, 9.
- Isa. 55 2.

which satisfieth not; but labour for Faith which might realize and substantiate unseen and spiritual things, and give them a being unto the soul. They that will not learn this lesson in the school of the *Word*, shall learn it in the *School of affliction*, if they belong to God, and therefore set your heart to it.

Heb. xi. i.
Faith is
ῥαπισ,
and *ἐλπίς*,
γ. &c.

In the eighteenth place, *Time-redemption* is another lesson which God teacheth whom he correcteth. In our tranquility, how many golden hours do we throw down the stream, which we are like never to see again; for one whereof the time may come, when we would give Rivers of Oyl, the wealth of both the *Indies*, *Mountains* of precious stones, (if they were our own) and yet neither would they be found a sufficient price for the redemption of any one lost moment. It was the complaint of the *very Moralist*, and may be much more our complaint, *Who is there amongst us, that knows how to value time, and prize a day at a due rate?* most men study rather how to pass away their time, then to redeem it;

18 Lesson
Time-redemption.

*Quis est
qui diem
estimat.
Cum cogitat
se quotidie
mori. Sen.
Ep.*

F

prodigal

prodigal of their precious hours, as if they had more then they could tell what to do withall : our *season* is *short*, and we make it *shorter*. How sad a thing is it to hear men complain, *O what shall we do to drive away the time ?*

Alas even *Sabbath-time*, the purest, the most refined part of time, a Creation out of a Creation, *time consecrated by divine sanction*, how cheap and common is it in most mens eyes, while many do *sin* away, and the most, do *idle* away, those *hallowed* hours ? *Seneca* was wont to jeer the Jews for their *ill husbandry*, in that they *lost* one day in *seven*, meaning their *Sabbath* : truly it is too true of the most of Christians, they lose *one day in seven*, (whatever else) the *Sabbath* for the most part is but a *lost day* ; while some spend it totally upon their *lust*, and the most, I had almost said, the *best*, do fill up the void spaces and intervals of the *Sabbath* from *publick worship*, with *idleness* and *vanity* ! But oh when *trouble* comes, and *danger* comes, and *dear* comes ;
when

when the *Sword* is at the *Bowels*, the *Pistol* at the *breast*, the *knife* at the *throat*, *Death* at the *door*, how precious would one of those despised hours be? *evil dayes* cry with a loud voice in our ears, *Redeem the time*: That caution was written from the *Tower* in *Rome*, *Redeem the time* Eph. 5.16. *because the dayes are evil*. In life-threatening dangers, when God threatens as it were, *that time shall* Rev. 10 6. *be no more*, then we can think of redeeming time for prayer, for reading, for meditation, for studying and clearing out our evidences for Heaven; for doing and receiving good, according to opportunities presented; yea then we can gather up the very broken fragments of time, that nothing may be lost. Then God teacheth the soul what a choice piece of wisdom it is, for Christians, (if it were possible) to be before hand with time; for usually it comes to pass through our unskillfulness and improvidence, that we are surprized by *Death*; and we that reckoned upon years, many years yet to come, have not (possibly) so many hours,

In hac n:
fallimur
quod mor-
tem prospi-
cimus.
Sen. in ep.

As the
poor man
cried out
upon his
Death bed

to make ready our *accounts* : It may be, *this night* is the Summons, and then *if our time be done*, and *our work to be begun*, in *what a case are we* ! The soul must needs be in perplexity at the hour of death, that seeth the day spent, and its work yet to do. A Traveller that seeth the Sun *setting*, when he is but *entring on his journey*, cannot but be *agast* : the evening of our day, and the morning of our task, do not well agree together ; that time which *remaineth*, is too *short* to lament the loss of *by-past time*. By such *hazards* God doth come upon the soul as the Angel upon Peter in prison, and *smites upon our sides*, bids us *rise up quickly* and *gird up our selves*, and *binds on our Sandalls*, &c. that we may redeem lost opportunities, and do *much* work in a *little* time ; It is pity to lose any thing of that which is so *precious* and so *short*.

AA. 12. 7.

1 Cor. 7.
29.

19 Lesson.
To value
Christs
suff. rings.
Lam. 1. 12.

A nineteenth Lesson is, *how to estimate*, at least to make some remote and imperfect *guess* at, the *sufferings of Jesus Christ*. In our prosperity we *pass by the Cross*, i. e. carelessly

lessly and regardlessly; at the best we do but shake our Heads a little; the reading of the story of Christ's passion stirs up some compassion towards Him, and passion against his persecutors; but it is quickly gone; we forget as soon as we get into the world again; but now let God pinch our flesh with some sore affliction; let him fill our bones with pain, and set us on fire with a burning Fever let our feet be hurt in the stocks, and the Irons enter into our souls; let our souls be exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud; let us be destitute, afflicted, tormented, &c. then happily we will sit down and look upon him whom we have pierced, and begin to say within our selves, And are the Chips of the Cross so heavy, what then was the Cross it self, which first my Redeemer did bear, and then it did bear him? Are a few bodily pains so bitter, what then were those agonies which the Lord of glory sustained in his soul? Is the wrath of man so piercing, what was the wrath of God, which scorcht his righ-

Lu. 22. 44.

Christ felt
penas in-
fernales,
 though not
inferni.

teous soul, and *sweltred* his very heart blood through his flesh in a cold winters day, so that his sweat was as great drops of blood, trickling down to the ground? Are the buffetings of men so grievous, what were the buffetings of Satan, which our Lord sustained, when all the brood of the Serpent lay nibbling at the heel of his passion? Is a *burning Fever* so hot, how then did the flames, even of Hell it self, scald my Saviours spirit? Is it such an heart-piercing affliction to be deserted of friends, what was it then for him, that was the Son of Gods love, the darling of his bosom, to be deserted of his Father, which made him cry out to the astonishment of Heaven and Earth, *my God, my God, why hast thou forsaken me?* Is a chain so heavy, a prison so loathsome, the sentence and execution of death so dreadful? oh what was it for him that made Heaven and Earth to be bound with a chain, hurried up and down from one *unrighteous Judge* to another, mockt, abused, spit upon, buffeted, reviled, cast into prison, arraigned, condemned, executed in a most

most *shameful* and an *accursed* manner? oh what was it for *him* to endure all this ^a *contradiction of sinners*, ^a Heb 12 3
^b *rage of the Devil*, and ^c *wrath of* ^b Gen. 3 15
 God, in comparison of whom the ^c Mat. 26.
 most righteous person that ever was 38.
 may say with the good Thief on the
 Cross, *And we indeed justly, but He,*
what evil hath he done; He made his Isa. 53. 9.
Grave with the wicked, and with the
rich in his death, because he had done
no violence, neither was any deceit
in his mouth. Blessed be God, my
 prison is not Tophet, my burnings
 are not *unquenchable flames*, my cup
 is not fill'd with *wrath*; in a word,
this is not Hell. Blessed be God for
Jesus Christ, by whom I am delivered 1 Thel. 1.
from wrath to come. And thus, as 10.
 the Lord Jesus by the sensible expe-
 rience of his own passion, came per-
 fectly to understand what his poor
 members suffer while they are in the
 body, so we by the * *ὑπερβόλαι*, the * Col. 1. 24
remainders of his Cross, which he
 hath bequeathed us as a Legacy,
 come in some measure to understand
 the sufferings of Christ, or at least
 by comparing things of such vast dif-
 ference

proportion, to *guess* at what we cannot *understand*.

- 20 Lesson. The twentieth and the last Lesson which God teacheth by affliction, is *How to prize and long for Heaven*. In our prosperity, when the *Candle of God shines in our Tabernacles*, when we wash our steps in butter, Job 29. 6. and the Rock poureth us out Rivers of Oyl, we could set down with the present World, and even say, with the Disciples, (though not upon so good an account) It is good for us to be here; let us here build us *Tabernacles*; while life is sweet, death is bitter; and Heaven it self is no temptation, while the World gives us her friendly entertainments: But when poverty, and imprisonment, reproach, and persecution, sickness, and sore Diseases, do not only pinch but vex our hearts with variety of aggravations; we are not so fond of the *Creature*, but we can be content to entertain a party with *Death*, and take Heaven into our consideration. Not that meerly to desire to be in Heaven, because we are weary of the *World*, is an *Argument of grace*,
or

or a Lesson that needs *divine teaching*, *self-love* will prompt as much as that comes to. But because like foolish Travellers, we love our *way* though it be *troublesome*, rather than our *Countrey*; God by this Discipline taketh off our hearts by degrees from this *present World*, and maketh us look homeward; being *burdened* we groan, 2 Cor. 5. 4. and with the *Dove*, we return to the Ark when the World is a float round about us; when *David* was driven from his Palace, then *wo is me that my Pilgrimage is prolonged*; so the Septuagint renders it. We should be contented like the *Israelites* with the *Garlick* and *flesh-pots* of *Egypt*, if God did not set *cruel Taskmasters* over us to double our *Burdens*; and when God hath thus lessened our *esteem* of the World, he discovers to us the *excellency* of heavenly comforts, and draws out the desires of the soul to a full fruition; *when shall I come and appear in thy presence?* EVEN SO come Lord *Jesus*. Affliction puts Heaven into all those notions which make it *Heaven* indeed.

Ὅτι ἡ
παροικία
μὴ ἐμα-
ρτυρεῖται.

To the *weary* it is rest, *Isa.* 57. 2.
Revel. 14. 13.

To the *banished* it is *Home*, *2 Cor.* 5. 6.

To the *scorned* and *reproached* it is glory, *Rom.* 5. 2.

To the *Captive* it is *liberty*, *Rom.* 8. 21.

To the *conflicting* soul it is *Conquest*,
Rom. 8. 37.

And to the Con- } *Life*, *Rev.* 2. 10.
 queror it is a } *Righteousness*,
 Crown of } *2 Tim.* 4. 8.
 } *Glory*, *1 Pet.* 5. 4.

To the *Hungry*, it is *hidden Manna*,
Rev. 2. 17.

To the *Thirsty* it is the *fountain* and
waters of life, and *Rivers of plea-*
sure, *Rev.* 22. 17. *Psal.* 36. 8, 9.

To the *grieved* soul, whether with
sin or *sorrow*, it is *fulness of joy*, and
 to the *mourner* it is *pleasures for*
evermore, *Psal.* 16. 12.

In a word, to them that have lain
 upon the *Dunghill*, and kept their
 integrity, it is a *Throne*, on which
 they shall sit and reign with *Christ*
 for ever and ever. *Rev.* 3. 31. and
 22. 5.

Surely

Surely beloved, Heaven thus proportioned to every state of the afflicted soul, cannot chuse but be very precious, and will make the soul with a stronger or weaker impulse, desire to be dissolved and to be with Christ, which is best of all. A Christian indeed is comforted by Faith, but not satisfied; or if satisfied, it is in point of security, not of desire: because here we are absent from the Lord, and walk by faith, not by sight. *Phil. 1. 23.* Hope, though it keep life in the soul, *2 Cor. 5. 6, 7.* yet it is not able to fill it: he longs and thinks every day a year till he be at home in his *Fathers Arms*, and sit down on his *Fathers Throne*, crowned with his *Fathers Honour* and glory. They that walk by Faith cannot be quiet till they be in the sight of those things which they believe. *Jacob* when he heard that *Joseph* was alive, though he did believe it, yet could not be satisfied with hearing of it; but saith he, I will go and see him before I dye: so the believing soul, He, whom my soul loveth, was dead, but is alive, and behold he liveth for evermore, *Rev. 1.*

18. I will die that I may go and see him: as *Augustine*, upon that answer of God to *Moses*, *thou canst not see my face and live*, *Exod. 33. 20.* makes this quick, and sweet reply, *then Lord let me die that I may see thy face,*

Thus I have presented you with those 20 several Lessons which *Jesus Christ* the great Prophet of his Church teacheth his afflicted ones to take out in the school of affliction. And now as I told you in my entrance upon this subject, all these 20. Lessons, may be reduc'd to three great summary comprehensive instructions. sc.

1. *The sinfulness of sin.*
2. *The emptiness of the Creature.*
3. *The fulness of Jesus Christ.*

¶ Summary Lesson,
The sinfulness of sin.

The first summary comprehensive Lesson, is the *sinfulness of sin*: sin is *always very sinful*; but in our prosperity we are not so sensible of it: the *dust of the World* doth so fill our eyes, that we cannot make a clear and distinct discovery of the evil that is in sin: but now by the *sharp and bitter*

bitter waters of affliction, God doth wash out that dust, and clears the Organ to make a perfect discovery, and to discern sin, as it is, and not as usually it doth appear: sin becomes exceeding sinful. God hath four Glasses, wherein he discovers to the soul the evil that is in sin;

Rom. 7. 13.

1. The Glass of the Law, Jam. 1. 23, 24.
2. The blood of Christ, Rev. 1. 6.
3. Afflictions and chastisements in this present World, Lam. 3. 39. cum 42.
4. The torments of Hell, Mat. 25. 41,

Indeed of all these Glasses, the blood of Christ is the clearest, and doth most fully and perfectly represent the exceeding sinfulness that is in sin, the stain and spot whereof could be washed out with no other element but the blood of the Son of God; for as it was purchasing blood, so it was expiating blood. He hath loved us and washed us with his own blood. But though this be the purest glass, yet God doth make frequent and great use of the third glass also:

Rev. 1. 6.

sc.

sc. afflictions and chastisements for sin, to discover to the Children of promise, the greatness of that evil which is in sin. It is very notable how God brings the Israelites this glass in their affliction, and bids them as it were see their face in it. Jer. 2. Know therefore and see that it is an evil and bitter thing that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of Hosts, verse 19. In this glass he discovers to them a fourfold evil in sin.

1. As it is cause of all other evils of punishment, verse 17. Hast thou not procured this unto thy self in that thou hast forsaken me, &c. he bids them read all their sins in their punishments, he bids them look upon sin as a Mother-evil, that hath all other evils in the womb of it; q. d. Thank thy self for all the affliction that is upon thee: thou hast procured this unto thy self; art thou in captivity, in prison, in distress, &c. Thank thy Idolatry, and thy Adulteries whereby thou hast forsaken the Lord thy God. Thank thy self for all the
the

the misery that is upon thee, every mans heart may say to him as *Apolodorus* his heart cryed to him out of the boyling Chaldron: ἔγω σοὶ τέλει αἰτία. *Plut.* I have been the cause of all this. As lust when it hath conceived, brings forth sin, so sin when it is finished, when it is perfected, will bring forth death: sin is the *Child of Lust*, and the *Mother of Death*. Jam. 1. 25

2. In this Glass God represents sin to their view, *as an evil in it self*: know therefore and see that it is an evil thing and a bitter; that sin doth not only bring evil, but is evil; it is an evil thing: not only that it works bitterness, but is bitterness, it is a bitter thing: it hath a bitter root, as well as it brings forth bitter fruits. God leads the sinner by affliction to take notice not only what sin doth; but what sin is. It is evil. Yea,

3. That it is a pure unmixed evil: It is an evil thing, the whole being of sin is evil: In the evil of affliction there is some good, for it hath God for the Author. Is there an evil in the
City

Amos 3.6. *City and the Lord hath not done it?*
 Rom. 8.28. *And it hath good for its end: all*
 Pl. 119.71 *things shall work together for good,*
to them that love God. It is good for
me saith David, that I have been af-
licted; But now sin is a simple un-
 1 John 3.8. *compounded evil, for it hath the De-*
vil for the Author, he that commit-
 Rom. 6.27. *teth sin is of the Devil; and death*
 Mors ope- *for its end, the wages of sin is death;*
 ratnr mor- *death in its vastest comprehension, sin*
 tem. Aug. *is evil all over.*

4. The glass represents it yet worse,
 and that is, as it is an evil against God.
 It is a departure from God, thou hast
 forsaken the Lord thy God, verse 17.
 and so again v. 19. thou hast forsaken
 the Lord thy God, my fear is not
 in thee, Sin as the Schools define it
 is an *aversion* from God, and a con-
 Jer. 2. 13. *version* or turning to the Creature.

Sin is a-
 versio a Deo
 & conver-
 sio ad crea-
 turam.

My people have committed two
 evils, they have forsaken me the
 fountain of living waters, and hewed
 them out Cisterns, broken Cisterns
 that can hold no water. Sin is not
 only an *unmixt* evil, but a *twisted*
multiplied evil; It is a departure
 from the fountain of life and glory,
 and

and turning to a scanty, and a broken Vessel, which leaks out as fast as it is poured in. Now here is the exceeding sinfulness of sin, that it is an evil against God; punishment is but an evil against the Creature; thou hast procured this unto thy self; affliction is but a contradiction to the will of the Creature; but sin is a contradiction to the will of God; whence we may safely conclude, that there is more evil in the least sin, then there is in the greatest punishment, even Hell it self; the Hell that is in sin, is worse then the Hell that is prepared for sin. Yea and behold one evil more in this glass the aggravation of all the rest, and that is, 5^{ly}. that sin is a causeless evil, a causeless departure, thou hast forsaken the Lord thy God, when he led thee by the way, v. 17. when he led thee as a Guide, to direct thee, lead thee as a stay to support thee; he put underneath thee his everlasting arms; he led thee as Convoy to guard thee, and led thee as a Father to provide for thee. Thou wantedst nothing, and yet thou hast forsaken the Lord thy God. This is the aggravation

aggravation, verse 31. *O generation,*
 [*Generation of what? why of what
 you will, God leaves a space, as it
 were, that we may write down
 what we please; Generation of Vi-
 pers, Generation of Monsters, any
 thing, rather than the Generation of
 his Children:*] *O Generation, see the
 word of the Lord; still he holds the
 Glass before their eyes, and what are
 they to behold there? why their
 causeless Apostacy and rebellions:*
 for so it follows, *have I been a barren
 Wilderness, a Land of darkness?*
*have ye wanted any thing? where-
 fore then say my people, we will come
 no more unto thee? oh this departure
 is causeless and wilful: God saith
 to the sinner, as Pharaoh said to
 Jeroboam, when he would be gone
 from him, 1 Kings 11. 22. But what
 hast thou lacked with me, that
 behold thou seekest to be gone from me?*
 and the sinner seemeth to answer
 God, as Jeroboam there answered
 Pharaoh: *nothing, howbeit let me
 go in any wise. Jeroboam could come
 to Pharaoh when he was in distress;*
*but when the storm was over, at
 home,*

home, he will be gone again, though he cannot tell why; and so deals the treacherous heart with God; and this causeless departure from God is an high aggravation of sin: God is often upon it, as *Isa.* 1. 2. and *Amos* 6. 3, 4, 5, &c. The soul sinneth only because it will sin. In a word; Affliction is one of Gods tribunals where the sinner is arraigned, convicted, and condemned; As many as I love, I rebuke and chasten; the Greek words signifie to convince and correct, i. e. by correction to convince of sin; truly in affliction, sin is laid open before a mans eyes in such sort as he is inforced to plead guilty; God sits as Judge, Conscience is witness, a thousand witnesses; sin the indictment; affliction both evidence and execution. Hence it is, that sooner, or later the convinced soul sees sin a greater evil, then affliction, whatever it be; and now as it were forgetting the affliction, begins to mourn only for sin, crying out with holy Job in the dust, *I have sinned, what shall I do unto thee, O thou preserver of men?* he saith, not my

Yea he doth all this himself, he is αὐτὰ κατὰ ἑαυτὸν self-condemned. *1 Cor.* 11. 31. *Rev.* 19. ἐλέγχω καὶ παύειν.

Job 7. 20.

sub.

substance is spoiled, my *Children* destroyed, my *body* is become a *Spittle* of loathsome Diseases, and my *self* a terror to my self and standers by, *what wilt thou do unto me, O thou preserver of men?* but *I have sinned, what shall I do unto thee, &c.* Affliction led him to sin; Correction was made conviction, and sin now lyeth heavier upon him then all his sufferings. This is the first comprehensive Lesson.

2. Comprehensive Lesson.

The emptiness of the world.

The second followeth, *sc.*
The emptiness of the Creature.

In our prosperity we stick in the Creature, and dote upon the Creature, the *things* and *persons* in this present *world*, as if there our *happiness* and *comfort* were bound up; but in the day of adversity, God convinceth us of our mistakes, by causing us to see the *emptiness* and *vanity* of all sublunary contentments; we begin to find the *world* to be but *gilded emptiness*, a meer *nothing*. Then ask the soul what it thinks of the *world* and all the *elements*

ments thereof, the lusts of the flesh, 1 Joh. 2. 16
 the lusts of the eyes, and the pride of
 life, as the Apostle sorts them,
 (which formerly did so glitter in its
 eyes,) and the answer will be with
 the Prophet, *all flesh is grass, and all* Isa. 40. 6
the goodliness thereof as the flower
of the field; vanity of vanities, all
is vanity. The afflicted soul saith of
 all Creature-excellency, *it is not;*
it looks upon them as so many non-
entities; so many Nots; Not that Pro. 23. 5
which it seems; Not that which it
promiseth; Not that which we ex-
pect, and flatter our selves with.
Riches profit not in the day of Pro. 11. 4,
wrath. Whatsoever it is that a man
 makes his riches, whether friend, or
 wealth, or parts, or Creature-Inte-
 rest whatsoever, they profit not, *i. e.* Fulgentius
 they cannot deliver out of the hands, triumphos
 either of death or Judgment. And Romanos
 bosides, the soul finds by experience cum specta-
 the unsutableness and dissatisfaction rit. appella-
 that is in all these seen things; that vit. vuni-
 there is no proportion between an tatem. Au-
 invisible soul and visible comforts, thor vite
 between an immortal soul and pe- apud Sur.
 rishing contentments; between a procop. 1.
 Spiritual 2. de bello

spiritual being, and an earthly portion; that the wind which a man takes in by gaping, will as soon fill an hungry belly, as Creature-comforts will satisfy the Spirit; In the hour of temptation the soul says, miserable comforters are ye all, Physicians of no value; upon which a man may bestow all that he hath in expectation of a cure, as the Hemonoisb woman upon her Physicians, and find himself no whit better, but rather worse; surely the world in all its bravery is to the afflicted soul no better than the Cities which Solomon gave to Hiram, which he called Cabul, that is to say, displeasing or dirty; the day of affliction is one of those days, wherein men cast away their Idols of silver and their Idols of Gold, which they made each one for himself to worship, to the Moles and to the Bats, and saith unto them with indignation, Get ye hence.

Mark 5. 26.

1 King 9 13.

Isa. 2. 20.

*Abite hinc.
Abite longe. Phil.
Morn.*

3 Summary
Lessons,
Fullness of
Christ.

3. And lastly, in the day of affliction, God discovers to the soul, *the fulness of Jesus Christ.* There is an infinite fulness in Jesus Christ. *It pleased*

pleased the Father that in him *Colos. 1.*
 should all fulness dwell: The Cove- *12.*
 nant of grace is suted to all the exi-
 gencies and indigencies of a poor un-
 done convinced sinner; it is ordered *2 Sam. 23.*
 in all things: In opposition to the *5.*
 power of corruption in the heart, I
 will put (saith God) my Law in *Jer. 31. 33,*
 their inward parts, &c. In opposition *34.*
 to error and ignorance in the under-
 standing, they shall all know me,
 &c. In opposition to Guilt, I will
 forgive their iniquity, and I will re-
 member their sin no more. And the
 Offices of Jesus Christ are suted to
 all the branches of the Covenant. In
 order to the first branch [I will write
 my Law in their hearts,] &c. Behold
 Jesus Christ is a King: In order to
 the second [they shall all know me,]
 &c. behold Jesus Christ is a Prophet:
 and in order to the third, [I will for-
 give their iniquities] behold Jesus
 Christ is a Priest: The Offices of
 Christ, fill and execute the Covenant
 of grace; and the fulness of God fills and
 acts the Offices of Jesus Christ; the
 Power of God, and the fulness of
 Power, his Kingly Office. The wis-
 dom

dom of God, and the fulness of wisdom, his propheticall Office. The Righteousness of God, and the fulness of Righteousness, his priestly Office; this is that which the Psalmist celebrateth in that Song of Loves God hath anointed thee with the Oyl of gladness ABOVE THY FELLOWS; never King was anointed with such power; never Prophet with such wisdom, never Priest with such Grace and Righteousness, they had their stinted proportions; but God gave not the spirit by measure unto HIM. In him dwelt all the fulness of the Godhead bodily. It is not less then an infinite fulness which fills Jesus Christ as Mediator, that we of his fulness might receive grace for grace; But we are not always in a capacity either to receive or to see that fulness; And the reason is, because in our prosperity we fill our selves so with the World, with the pleasures and profits of the World, that it fares with Christ now as it did when he was born, there is no room for him in the Inn; while the World glitters in our eyes with her painted

painted gaudery, he hath no form nor
 COMLINES, and when we see
 him, there is no beauty that we
 should desire him; we are very prone
 to love the World for the World,
 terminate our affections in the Crea-
 ture, and do not use terrene com-
 forts in that way, and to that end,
 that we might thereby be the more
 fitted to walk with God; and
 when our desires are such, the more
 they are, the less are our delights
 in Jesus Christ; this is our sin and
 folly, that we do not fear the unlaw-
 ful use of lawful things; nor see
 where the snare lieth to inveagle
 those affections to the Creature which
 are only due to God himself; and a
 great reproach it is to Jesus Christ.
 But now when God spreads sackcloth
 upon all the beauty and bravery of
 the Creature, and so hideth pride
 from man, when God by some flashes
 of Lightning strikes us blind to the
 World, then we can discover beauty
 and excellency in Christ, infinitely
 transcending all the beauty and ex-
 cellency in the World Thou art fairer
 then the Children of men, grace is

G

poured

Inus ex-
 tens probi-
 bet alienum.
 Cavenda
 sunt ista ob-
 leſtamenta
 tanquam
 laquei &
 plage, &c.
 Laſtan.
 divin. Inſt.
 l. 6. c. 21.
 kſa. 53. 2.
 Minus te
 amat Do-
 mine qui a-
 liquid a-
 mat quod
 non propter
 te amat.
 In licitis
 perimus
 omnes.

Psal. 45. 2. poured into thy lips ; when under the
 Cant. 5. 10 stairs, and in the Clefts of the Rocks,
 then the soul can sing, *my beloved is*
white and ruddy, the chiefest among
ten thousand. When the God of
 Heaven hath famisht all our Gods on
 earth, when he hath hunger-starved
 us, as to Creature-comforts, in any
 way whatsoever, then we can hun-
 ger after and taste the *sweetness, the*
fulness, which is in Jesus Christ ; O
 then, *Christ a King to govern, a Pro-*
phet to teach, a Priest to save ! how
 how precious ! then *none but Christ,*
none but Christ ; give me a Christ
or else I die. In a word my Beloved,
 when once it is come, (by what
 exigencies and surprises soever) to
 an, *Oh wretch that I am, who shall*
deliver me ? then, I thank God through
 Rom. 7. 14 *Jesus Christ our Lord.* Truly God
 is forc'd to exercise us with a severe
 Discipline, that he may endear *Jesus*
Christ to our hearts ; and secludes
 us from the World, that we may
 study and improve his *fulness ;*
 Gal. 3. 24. *As the Law is our School-master,*
so affliction is an Usber to the
Law ; affliction brings us to the
Law,

Law, and the Law brings us to Christ.

And thus I have dispatcht the first thing I undertook, for the opening of the Doctrine, *sc. The Lessons* which God teacheth those whom he chasteneth; both in their *twenty particulars*, and in their *three summary comprehensive heads*, to which all the rest may be reduced.

I come to the *second thing*;
namely,

The *Nature or properties of divine teaching.*

For my Brethren, it is not every teaching that will *make or evidence* a man to be a *blessed man* under affliction. There is hardly any man that is under affliction, but he learns somewhat by it, and yet few are *blessed*; the reason is, because it matters not so much *what a man is taught*, as who is the *Teacher*, *whither he be taught of God or no*; yea that is not *all* neither; for we are not to enquire only, *whether we be taught of God*, but *how*? There is a *twofold teaching of God*. There is a *common*

The nature
and pro-
perties of
divine
teaching.

Vid. Sen.
Cur bonis
viris mala
accidunt.

Isa. 54. 13.

teaching, which even Heathen, men out of the Church, Hypocrites and Reprobates within the Church, may have; the very Philosophers have read excellent Lectures upon affliction; Seneca and others; and there is a special teaching, proper and peculiar only to the Children of promise. A Covenant teaching; All thy Children shall be taught of God; it is the Covenant of God with the Redeemer, Isa. 54. 13. A teaching without which no profit, I am the Lord thy God which teacheth thee to profit, sc. to profit by chastisements and correction: so it followeth; which leadeth thee by the way that thou shouldest go, Isa 48. 17. Gods teachings are not only directing teachings, but leading teachings, not only to shew the way, but to enable to go in the way.

Now this teaching hath a six-fold property.

6. properties of Covenant teaching.

1. Property, it is inward.

The first property is, It is an inward teaching. Inward in respect of the Object, & inward in respect of the subject. Inward in respect of the object; so our Saviour concerning the saving teaching

teaching of the Holy Ghost: *when the spirit of truth is come, he will guide you into all truth.* Man may lead you *UN TO truth*; but it is the *Joh 16.13* spirit of God that only can lead you *INTO truth*; he only that hath the Key of David, that openeth and no man shutteth, and shutteth and no man openeth, can open to you the door of truth, and shew you the inside of truth. And great is the difference between these two teachings. He that comes to a stately house or palace sees only the outward fa-
brick and structure; and even that may take much; but he that comes into it, sees all the inward contrivances and conveyances; he sees all the rich furniture and adornings of the several rooms and Offices of the house, which are not only for use, but for delight and ornament; Surely, the very out-side of truth is goodly; but, like the Kings Daughter, it *Pl. 49. 13.* is all glorious within; not pleasing only, but ravishing; this they see who are led into truth; by vertue *Pl. 119. 18.* whereof David saw wonderful things in the Law; Objects which fill

his soul with wonder and delight,
 And as the teachings of the Cove-
 nant are *inward* in respect of the
Object, so *inward* also in respect of
 the *Subject*; In the HIDDEN PART
 thou hast made me know wisdom, Psal.
 51. 6, and again, *I thank the Lord*
that gave me counsel, MY REINS
 Psal. 16 7. *also instruct me in the night seasons*,
 the Reins are the most *inward* part
 of the Body; and the *night-season*
 the most *retired* and *private* time;
 both express the *intimacy* of divine
 teaching; man may teach the *Brains*,
 but God only teacheth the *Reins*; the
 knowledge which man teacheth is a
swimming knowledge, but the know-
 ledge which Christ teacheth is a *soak-*
ing knowledge; God who commanded
 light to shine out of darkness, hath
 Cor. 4. 6: *shined into our HEARTS*, to give
 the light of the knowledge of the Glo-
 ry of God in the face of Jesus Christ;
 it is a loaden expression, and holds
 forth the *inward teachings* of God
 on both sides; both in reference to
 the *Subject*, and in reference to the
Object. In reference to the *Subject*,
 He that commanded the light to
 shine

shine out of darkness, hath shined in-
 to our hearts; Mans light may
 shine into the Head, but Gods light
 doth shine into the Heart. God hath
 his Throne in Heaven; but his Chair, *Carhedram*
 his Pulpit, is in the Heart; he hath *habet in*
 shined into our hearts. And then you *calis, qui*
 have the inwardness of divine teach- *corda docet*
 ing in respect of the Object; he hath *Aug.*
 given us the light of the knowledge
 of the glory of God in the face of Je-
 sus Christ. Man may give knowledge,
 confused general knowledge, but God
 giveth the light of knowledge in the *Pl. 36. 9.*
 lustre and brightness of it. In thy
 light we shall see light; the soul
 seeth by the same light whereby
 God himself seeth, thy light; and
 not only so; here is not only know-
 ledge and light of knowledge, but the
 glory of that light; the light which
 God brings into the sanctified un-
 derstanding, is a glorious light, a
 marvelous light, 1 Pet. 2. 9. the soul
 that the spirit of God taketh by the
 hand, and leadeth into truth, standeth
 wondering at the glory and excellency
 of that light which shines round about
 it; And then lastly, all this, in the
 face

face of *Jeſus Chriſt*; The face is the full diſcovery of a perſon. *Moses* could not ſee *Gods* face, but only his back-parts he might ſee; *Exod.* 33. laſt. But now by the fleſh of *Jeſus Chriſt* God hath put a vail upon his face; the vail of his fleſh, *Heb.* 10. 20. through which we may ſee the face of God; for now in *Chriſt* it is God manifeſt in the fleſh, the humane nature of *Jeſus Chriſt* hath made God viſible. In this face now of *Jeſus Chriſt* do they whom God teacheth by a ſaving Goeſpel-teaching ſee divine truth, i. e. they ſee it now not only by borrowed representations and natural reſemblances, but in its own native beauty and luſtre, as the truth is in *Jeſus*; He hath ſhined into our hearts to give us the light of the knowledge of the glory of God in the face of *Jeſus Chriſt*. This is the firſt property of Divine Teaching. It is inward, and that both in reſpect of

{ Subject,
 { Object.

2 Property clear convincing. 2. Divine Covenant-teaching is a clear convincing; ſo our Saviour of the ſpirit; when He is come, he

he shall CONVINCE the world, &c.

* ελέγξει τὸν κόσμον, the word signifieth

a clear demonstrative conviction;

so the Apostle defines faith to to be

παραγμάτων ἐλέγχος ἔν βλεπομένων:

the evidence, or demonstration, the

evident demonstration of things not

seen, The Holy Ghost in his teach-

ings, brings in divine Truths with

such a clear and convincing light that

the soul sits down under it fully satis-

fied; it is not only convinc'd to

silence, but to assurance; the Soul

doth sweetly and freely acquiesce in

the present truths; Now I know, saith

Moses Father-law, that the Lord is

greater then all Gods; He had heard

of God before, but that bred but

opinion only; but now, he is through-

ly convinced; I know that the Lord

is greater then all Gods, So David

concerning his afflictions, I know

Lord that thy judgments are right,

and that of faithfulness thou hast

afflicted me. He was fully satisfied

both of the equity and fidelity of

Gods chastisements; right in respect

of the merit, and faithful in respect

of the end. And thus in all the Les-

ἐλέγχει
δὲν ἀνι-
φάνως
συλλό-
γισμος.
Arist.

A Syllo-
gism
whereby
the re-
spondent
is forced to
contradict
himself,
either per
concessa
negando, or
per negata
concedendo.

Exod 13.
11.

Pl. 119.75

sons before presented to your view,
 and in all other, what God teacheth,
 he teacheth with such a clear evi-
 dence of truth, that the soul is set
 1 Thes. i. 5. beyond all peradventure : *Our Gospel*
came unto you, not in word only, but
in power and in the Holy Ghost, and
in much full assurance : the word
 hath a double and a treble emphasis,
assurance, full assurance, and much
full assurance : such are the teach-
 ings of the Holy Ghost. *Common*
teaching may convince to silence, a
 man cannot tell how to gainsay or
 contradict, but the *understanding*
 may remain doubtful still : there is
 that which the Schools call *suppence*
 or *hesitancy* in the understanding ;
 there is not a *full and clear assent* in
 the *understanding* to the truths pro-
 pounded : but a man remains, in the
Apostles Language, a *double-minded*
man ; or as the word signifieth, a
double-soul'd man ; *duplex animo*, a
 man of a *double*, or *doubtful*, or di-
 vided *spirit*, floating between disse-
 rent opinions ; *one soul* (as it were)
 believeth *this way*, and *another soul*
 believeth *that way* ; one while he
 believeth

Ἐν πολλῇ
 ἐνδοξείᾳ
 πολλῇ.

Formido
 oppositi.

Ἄνθρωπος δι-
 ψυχος.

believeth there is a God, and anon the fool saith in his heart, there is no God; sometimes he calls sin evil; and anon again he thinks it good. He believeth, and he believeth not; sometimes what he heareth from the word is *truth of God*, sometimes he thinks again it is but an *invention of man*, there may (possibly) be some *mistake* in it: But now the *teachings of God* set a man beyond all those *fluctuations* and *unsettledness* in judgement: there is that which the Apostle calls *the riches of the full assurance of understanding to the acknowledgement of the Mystery of God*: Assurance of principles, even when the soul may possibly want the assurance of application. Col. 2. 2.

A third property of divine teaching, *It is an experimental teaching*. The soul can speak *experimentally* of the truths it knows, *it is good for me*, saith David, *that I have been afflicted*; why, but may not any man say as much as *that*? yes, few men there are but have the *Notion* in their heads, and in their lips: I but mark I pray, the *Psalmist* speaks *experimentally*. 3d. Property, experimental. Pl. 119. 71.

In the end
of the
verse.

2 Tim. I.
12.

mentally to the point, and doth instance the good which he had gained by affliction; *I have learned thy Statutes.* He had learned more acquaintance with the word, more delight in the word, more conformity to the word. He *knew* it more, and loved it better, and was more transformed into the nature of it, then ever &c. So *Psal. 116. 6. The Lord preserveth the simple, i. e. God stands by his upright hearted ones to secure them from violence; a good notion; but any man may have it in the proposition; I but David hath it in the experience, I was brought low and he helped me; my faith was brought low, and my comfort was brought low, and my resolutions were brought low, my feet had welnigh slipt. Psal. 73. 2. but God helpt my faith, revived my comfort, strengthened my resolutions, and stablished my feet: thou hast holden me by my right hand, vers. 23. Thus St. Paul, I know whom I have believed, &c. I have experienc't his faithfulness and his All-sufficiency: I dare trust my All with him. I am sure,*

sure, he will keep it safe to that day. And thus they that are taught of God in affliction can speak experimentally, in one degree or other, of the gains and priviledges of a suffering condition : they can speak experimentally of Communion with God, though I walk through the valley of *Psal. 23. 4:* the shadow of death, I will fear no evil; why? for thou art with me : I have had comfortable experience of thy upholding, counselling, comforting presence with me in my deepest desertions : so of other fruits of affliction, this I had, *Psal. 119. 56.* this I have got by my sufferings ; I bless God I have learned more patience, humility, self-denial, &c. to be more sensible of my Brethrens sufferings, to sit looser to the World, to minde duty, and to trust safety with God, to prepare for death, and to provide for eternity, one way or other it is good for me ; I could not have been without this affliction, &c.

Common knowledge rests in generals, and lieth more in propositions than in application; but they that are taught of God can say, as we have heard,

heard, so have we SEEN; they can go along with every truth, and say, It is so, I have experienc'd this Word
 John 3. 33. *upon mine own heart, they can set to their seal, that God is true.*

4 Property, 4. Divine Covenant-teaching is
 Powerful. *a powerful teaching : After a man hath got many truths into the understanding, the main work is yet to do, and that is to bring down holy truths to action, to draw forth divine principles into practice : a natural man may know much, he may have an heap of truths in his understanding; but they all lie strengthless in the brain, he hath no power to live the truths he knows. Covenant-teachings convey strength as well as light, and do what they*
 Isa. 8. 11, *teach. The Lord spake to me with a*
 12. *strong hand, and instructed me that I should not walk in the way of this people, saying, say ye not a confederacy to them who say a confederacy, neither fear ye their fear, nor be afraid; sanctifie the Lord of Hosts himself, &c. It is a most sweet and comfortable Scripture, and that in two respects. 1. In respect of what*
 it

it *implieth*. 2. In respect of what it *expresseth*. First, it *implieth* thus much, *sc.* that even the Holy Prophet himself had no small combat and *conflict* within himself what to do in such a juncture of time as that was, when it was told the house of David, saying, Syria is confederate with Ephraim : that is, that both those Kingdoms had made a League together, and were now upon their march with their combined forces, to make War against the House of David : it was sad news, and the Text saith, *The heart of Ahaz, and the heart of the people was moved, as the Trees of the Wood are moved with the wind, i. e.* They were terribly afraid, even ready to die for fear, and in that fear abundance of the people fell off to the enemy, and engaged with them ; as it is intimated, *They refuse the waters of Shiloh that go softly, i. e.* they lookt upon the forces of Jerusalem as poor and inconsiderable, no wayes able to oppose and engage so potent an adversary as came against them ; and so deserted their own party, and rejoyced

1. A Conflict implied.

Chap. 7. 2.

Verse 22

Chap. 8. 6.

Cum suam paucitatem & tenuitatem intuebantur trepidabant, &c. & putabant se tutissimos fore si tam potens ipsis Rex coni-gisset, quam Israelitis.
 Calv. in loc.

The second thing the comfort express.

rejoyced in *Rezin* and *Remaliah's Son*: they rejoyced in them, i. e. to cover their defection from their true Sovereign, they cryed up the invaders as their best friends, who came to rescue them from the tyranny and oppression of *Ahaz*. And it seems the Prophet *Isaiah* himself was surprized with fear too, for a time, and began to dispute the matter within himself, whether it were not best for him, to strike in with the stronger side, and to engage in the confederacy with those two Princes as the multitude did; there wanting not, probably, fair and specious pretences to justify that defection: It seems, I say, that the Prophet had a sore temptation upon his spirit about this matter, and was even ready to determine the question on the affirmative, till God came in and instructed him, &c. And that is the second thing; the comfort express in these words: while the Prophet was thus conflicting and fluctuating in his own thoughts, God came in, and by strength of hand rebuked his Fears, silenced his Objections, quieted his spirit, determined

mined the dispute, and instructed him what course to take, which was not to *comply*, but to *believe*, to study *duty*, and leave *safety* with God; *fear not their fear, nor be afraid, sanctifie the Lord of Hosts himself, &c.* Power went forth with instruction, taught him what to do, and enabled him to do what it taught. Blessed be God, who hath an *Hand* to teach his people with, as well as a *mouth*; an *Hand of power*, as well as a mouth of instruction: had it not been for this, the *Prophet* himself had been certainly carried down the torrent of that *apostacy*, as well as others.

Isa. 8. 13.

And there is *caution* in this instance as well as *comfort*, in reference to *our selves*, and our *Brethren*; and that is, in case of surprize by some sudden gusts of fear and temptation, not rashly to judge our selves, or our *Brethren*; but wisely and calmly to consider, it is no other temptation: then what is common to man, yea to the best of men: *Job*, and *David*, and *Jeremiah*, and *Habbakkuk*, and *Peter*, and here *Isaiah*, were all nonplust,

Caution
against
rash judg-
ing our
Brethren,
and our
selves.

1 Cor.
10. 13.

nonplust, and staggerd for a time, and recovered only by a powerful word from Heaven; and therefore in such cases, it becomes Christians to pity, rather then to insult; and to study to heal, rather then to reject: considering themselves lest they also be tempted. This is the priviledge of the Children of promise, strength goeth out from the Covenant with instruction, the Lord who commandeth light to shine out of darkness, hath shined into our hearts: q. d. God hath taught us by such a word, as that whereby he made the world, a creating word, a word that giveth strength as well as Counsel. And this teaching it is which the Prophet David so frequently importuneth in his prayers, Ps. 119. 33. cum 35. Teach me O Lord the way of thy Statutes, make me to GO in the paths of thy Commandments; Ps. 143. 10. Teach me to do thy will; mark that, not only teach me the way, but teach me to go; not only teach me thy will, but teach me to do thy will. Common teaching may teach an Hypocrite the way, but saving teaching only teacheth

eth the soul to go in that way : an unregenerate man may know the Will of God ; but he knoweth not, how to do that Will. *The joy of the Lord* Nehem. 8. *in our strength.* This is the fourth property.

A fifth property ; *The Teachings* 5 Proper. of God are sweet and pleasant teach- ty, Sweet. ings. *Psal 119. 102. Thou hast* Psal. 119. taught me ; what followeth ? *How* 102. *sweet are thy words unto my taste ? sweeter then hony unto my mouth :* He rolled the Word and Promises as Sugar under his tongue, and sucked from thence more sweetness then Samson did from his hony-comb. Luther said , he would not live in Paradise, if he must live without the Word ; but with the Word, saith he, I could live in Hell it self. When Christ puts in his teaching-hand by the hole of the door to teach the heart, his fingers drop sweet smelling myrrhe upon the handles of the Lock : The Teachings of Christ leave a sweet remembrance of himself behind them ; *We will remember thy Love more then wine ;* As people when they are drunk with wine

cum verbo etiam in inferno facile est vivere, Luth, Tom. 4. oper. lat. Cant. 5. 5.

Cant. 1. 4.

wine, wherein is *excess*, are apt to *sing* and *hollow*; so those that are filled with the *Spirit*, cannot but insult and triumph in the *wonderful things* which they taste and see in the Word. There cannot be but much *spiritual joy* in divine *Teaching*, because the *Spirit* doth accompany the *Truths*, and so erradiate them with his own beauty and glory, *the light of the knowledge of the glory of God in the face of Christ*, that they do not only affect, but *ravish* the heart; *Thy Word is pure*, therefore thy servant loveth it. The Prophet saw a *beam* of divine excellency sitting upon the Word, and and that did happily *ensnare* his Soul.

Psal. 119.
140.
Sweet scripture
the
Delicia
mea. Aug.

Truth is *burdensome* to unsound spirits, because *convincing*; and they labour to extinguish that life which disturbeth their quiet; *They hold the truth in unrighteousness*; Gr. they *imprison* the Truth, and will not suffer it to do its office; But saving Teaching is *sweet* and *delightful*, because it is suitable to the *renewed part*; to which it comes in with fresh *succours*, to relieve and fortifie it against

Rom. 1. 18
Καὶ ἔχον-
των, it
signifies
forcibly &
unjustly to
withhold.

against the assaults of opposite corruption: I say, it is always sweet in that respect, but never more sweet then in affliction; the bitterness of adversity giving a more delicate relish unto the Word, by healing the distempers of the spiritual palate; and then the Soul cryeth out with *Jeremy* in the prison, *Thy Words were sound, and I did eat them, and thy Word was unto me the joy and the rejoycing of my heart, Jerem. 15. 16.*

6. And lastly, *Divine Teaching* 6 Property
is an abiding Teaching: The anoint- ty, Abi-
ing which ye have received of him ding.
abideth in you: 1 *Joh. 2. 27.* Notional knowledge, where it is no more, is flitting and inconsistent, and leaveth the Soul dubious and uncertain. Observe how the Apostle *S. James* expresth it, speaking of the meer notional hearer, *He beholdeth* Jam. i. 24.
himself, and goeth his way, and straightway forgetteth what man he was: Observe, he doth not only forget what he heard, but he forgets what he was: The glass, whether Word or Affliction, discovered to him

him his *spots*, shewed him his *pride*, his *covetousness*, the *impurity* of heart and life, &c. but he goeth away and forgetteth what manner he was; he forgets the *Word*, he forgets the *Rod*, and what both Word and Rod discovered to him, together with the *resolutions* and *promises* made to God in both. A godly man may forget the *Word* (a gracious heart may have a bad memory) but he will not so easily forget *himself*, he doth not forget his *spots*, and that keeps him in continual work, to wash and PURGE himself from all filthiness of flesh and spirit: Remembering

Lam. 3:20. mine affliction and my misery, the wormwood and the gall: My Soul bath them STILL IN REMEMBRANCE, and is humbled in me, The double-minded man is unstable in all his ways. Humane Teaching begets at best, but opinion, not faith; the Word implyeth one that is distracted and divided in his thoughts, floating betwixt two contrary Opinions: There be notions contradicting notions, and principles fighting against principles; and such knowledge

Jam. 1. 8.

ledge is not abiding knowledge : this unfixedness in principles produceth instability in practice ; if a man be double-minded in his principles, he will be unstable in all his ways : none are so constant in the profession of any truth, as they that are fully convinced and assured of it : none so stable in their conversation, as they that are rooted and stablished in the present Truth : This is the effect of Gods Teaching, it keeps the judgment steady, and the heart stable :

Teach me, O Lord, the way of thy Statutes, and I will keep it unto the end : He dares promise Perseverance, if God will undertake Instruction : and accordingly he made good his promise, upon this very account ; I have not departed from thy Judgements, for thou hast taught me : Observe it ; He doth not say, I will keep thy Statutes ; but he can say, and that many years after, I have kept thy Statutes. Many will say in their affliction, I will keep thy Statutes ; promise fair, if God will but deliver them : but how few

Ps. 119:33

few can say with *David*, *I have kept, I have not departed from thy judgments!* Of old time, saith God, *I have broken thy yoke, and burst thy bonds, and thou saidst, I WILL NOT transgress;* when upon every high hill, and under every green tree thou wanderest, playing the harlot, Good words in trouble, but poor performance out of trouble; no sooner out of affliction, but they fall again to their old trade of spiritual Adultery against God; no sooner their old hearts and their old temptations meet, but they close, and embrace one another; they started aside like a broken bow; I, but *David* was taught of God, and therefore he is as careful to make good his vows, as to make good words; I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble. The after part of *David's* life was much more severe and exact than the former; *I have not departed from thy judgments, for thou hast taught me.*

Jer. 2, 20.

Psal 66.

These are the properties of di-
vine

vine Teachings : but lest I should lay a snare before t^e *blind*, and make the heart *sad* which God would not have made sad ; I must of necessity lay in a few brief *Cautions*.

When	(1. Inwardly.	} It is <i>cautions</i> . not so to be under- stood :
we say	2. Clearly.	
God	3. Experimentally.	
teach-	4. Powerfully.	
eth.	5. Sweetly.	
	6. Abidingly.	

First, As if God taught *All at first*, 1. God
viz. either *All Truth*, or *All of any* teacheth
truth : God doth not teach all his not all at
Lessons at the first entrance into the first.
School of Affliction ; at least not usu-
ally, (for we dare not limit God,)
The fruit of Affliction is not gather-
ed presently ; *No chastening for the*
present seemeth joyous , but *grievous*, Heb. 12. 11
nevertheless afterwards it yieldeth
the peaceable fruits of righteous-
ness unto them which are exercised
thereby. Teaching is the fruit of af-
fliction, and Fruit is not gathered
presently ; it must have a *ripening*
time ; And therefore O thou discou-
raged Soul, say not God doth not
teach thee *at all*, if he do not teach
H thee

Ps. 119. 130. thee all at once; *The entrance of thy Word giveth light; God lets in light by degrees; Usually God teacheth his children, as we teach ours, now a little and then a little; somewhat this week, and more next week; somewhat by this affliction, and more by the next affliction, and more by a third, &c.* It is not to be despised if God discover to the Soul the need of Divine Teaching, and engage the heart in holy desires, and longings after it; so that the afflicted Soul can say in sincerity, *My Soul breaketh for the longing that it hath unto thy judgements at all times.*

2 Caution,
nor all a-
like.

Secondly, When we say, that God teacheth whom he chasteneth, and teacheth them thus and thus; it is not to be understood as if he taught *All alike*; God hath several Forms in the School of Affliction, as well as in the School of the Word; There be *Fathers* for experience, *young men* for strength, and *babes* for the truth and being of Grace. And therefore if God have not taught thee so much as another, say not (here again) he hath not taught me at all; *As one Star*

1 Joh. 2. 12

Star differeth from another in glory, so also is the School of Christ; it is free grace thou art a Star, though thou art not a Star of the first or second magnitude; that God hath let in some Divine light, though not so much light as another may possibly have; that thou art in Gods School, though it may be nor in the highest Form. In point of holy emulation we should look at the degrees of Grace; but in point of thankfulness and comfort we should look at the truth and being of Grace.

Thirdly, When we say, that God teacheth powerfully and abidingly, it is not to be understood as if these teachings did put the Soul into an immutable evenness of Spirit, or freed it from all insurrections and disturbances from opposite corruption; such a frame of Soul is onely the privilege of the glorified estate, wherein we shall see God face to face, and dwell in immutability it self to all eternity; Here the Church hath its falls and its wains. David had his sinkings, and Job his impatient fits; we have heard of the patience of Job, yea and

Caution,
Divine
Teaching
doth put
the Soul
into an
unchang-
able estate.

Jam. 5. 11.

and of his *impatience* too; *moved*, the taught of God may be, but not removed; *fall* they may, but not fall away; *fearfully*, but not finally; *terribly*, but not totally.

But *these things* are unseperable to Covenant-Teaching.

What is unseparable to divine teaching.

1. Sense of corruption.
Rom. 7. 23

First, The Soul is thereby made sensible of the least stirrings and whisperings of corruption; I find a law in my members warring against the law of my mind; Others have it, but they do not not finde it, they are not sensible of the law in their members, &c.

2. They are displeased with themselves.

Secondly, They are exceedingly displeased with the opposiiton they finde in their natures against the Teachings of God; and do rise up in indignation against all that contradiction which is in the unregenerate part; in what kinde soever; *Why art thou cast down, O my Soul?* and *Why art thou so disquiet within me?* Is there cause for this despondency? is this done like a David, like a man after Gods own heart? Is this the fruit of all the experiences of Gods Faithfulness and All-sufficiency? And so in other cases doth the Soul chide down distempers, and

and uncomly workings of Spirit; the Soul is full of displicency against it self; *so foolish was I, and ignorant, as a beast before thee*; it cannot finde words *bad enough* to give it self. Pf. 73 22

Thirdly, And if that will not do, 3. They pray down temptati- on. Pla. 46. 6. then *they go to God in Prayer, and spread their temptations before the Lord: O my God, my Soul is cast down within me*: When they cannot lay the storm, and still the tempests by their own word, then (with the Disciples in the Ship) they go and awaken Christ, and desire him by his powerful Word to rebuke them, that there may be a calm; They go and pray out their distempers, and pray their hearts into a better frame; as once it was said of Luther, that when he found distempers upon his Spirit, Vir iste potuit, quid voluit. he would never give over praying, till he had pray'd his heart into that frame he pray'd for.

Fourthly, By virtue of the Teachings of God they are enabled to maintain opposition against all that opposition which they find in their own Spirits; As the Flesh lusteth against the Spirit, so the Spirit lusteth against

4 Main- tai, oppo- sition a- gainst op- position. Gal. 5. 17.

Caro concupiscit adversus spiritum si non & spiritus adversus carnem faciunt adulterium.
Aug.

the Flesh; i. e. the spiritual regenerate part doth as *naturally* rise up and make war against the *Flesh*, and *fleshly* motions, as the *Flesh* doth against the *Teachings of God* in the spiritual part; Opposition is not maintain'd only by *precept* and *rules*, and an extrinsecal policy, but *naturally*, and by virtue of an inward *antipathy*; *the Spirit lusteth*; The spiritual opposition is as *suitable* and *agreeable* to the *new Nature*, as the *sinful opposition* is to the *old nature*. Hence is the life of a believer call'd a *wrestling*, a *warfare*, Eph. 6. 12.

And Fifthly, Not only so, but by the help of *Divine Teaching* the *Soul* gets ground of that *fleshly opposition*, wherewith it is molested, by degrees. *In the day when I cryed, thou answeredst me; and strengthenedst me with strength in my Soul; Prayer brought in God, and God brought in strength, whereby he got ground of his distempers; and though all was not done at first, yet his comfort was, all should be done in Gods time, Ver. 8. The Lord will perfect that which concerneth me; I am not perfect, but I shall be perfected;*

Pi. 13. 2.

fecte*d*; He that hath begun a good work, will perform it till the day of Phil. 1 6. Jesus Christ.

Sixthly, Though the Soul be not always the same for temper and acting, yet it is always the same for purpose and design, Then shall I not be ashamed, when I have respect unto all thy Commandments: Though he could not keep all, he could respect all the Commandments of God. My Soul presseth hard after God, Crouds of Psal. 63. 8. opposition intercepted and disturbed his sweet and constant Communion with God sometimes; But he brake through that croud by main strength to recover Gods presence again; My Soul presseth hard after thee; and Paul is pressing after perfection when Phil. 3. 12, he could not overtake it. 13.

Seventhly and lastly, The Soul hath not always (possibly) the same relish and taste of divine truths and Ordinances, but it hath the some estimat; it keeps up high appreciating thoughts of spiritual things, and when it cannot relish them, yet even then it doth hunger after them.

Psal. 119. *My Soul breaketh for the longings*
 20. *it bath unto thy judgments AT ALL*
 Mar. 5. 6. *TIMES. And the promise is made*
to hunger, &c.

And yet even in reference to these dispositions, which I call inseparable concomitants to Saving Teaching, I must adde this one *Caution* in close of all, namely,

That allowance be made in case of
Desertion; A child of God, for cau-
ses which here we cannot stand to
mention, may be cast into so deep a
state of desertion (for a time) that
 2 Pet. 2 9 *he may (as the Apostle speaks) for-*
 1st. 50. 10. *get that he was purged from his old*
sins; A child of Light may walk in
Darkness. And though there be no
such deliquium gratiae. no such swoon
in the new-man, wherein both habits
and acts do cease, yet they may be so
stupified by the impressions of the
present Temptation, as the poor Soul
shall be sensible of neither, but re-
duc'd as it were into such a state, as
when Grace was but an embrio in the
womb; that spiritual life shall be
tantum non extinguit; there may be
life, but no sense of that life.

More

More might be added, but I am sensible how this Discourse swells beyond the proportion I intended, and therefore must hasten. Thus much therefore for the second thing propounded in the Doctrinal part, *the nature and properties of Divine Teaching.* I come now to

The third thing propounded, viz. to enquire *How affliction lieth in order to Instruction?* what tendency *Chastisement* hath to promote the *Teachings of God in the Soul?* what use God makes of *Correction to this end?*

3 Thing,
How affliction lieth in order to divine teaching.

For it may possibly be demanded, *Quest.* Might not God as well teach his people by *Sin*, as by *affliction*?

He might, and doth; whence that *Answ.* gloss of *Augustin* upon *Rom. 8. 28.*

[*All things work together for good to them that love God*] even *sin* it self; and in as much as he saith, *All things*, it is evident he excepteth nothing, that doth not co-operate for good to the Called according to Gods purpose; All things do work, but all things do not work alike; *Sin* works for good, but it is by absolute *Omnipotence*, by pure *Prerogative*; for *Sin* is properly

Aug. etiam peccatum ipsum.

*M. lius ju-
dicavit
Deus, et
malis bene
facere
quam nulla
mala per-
mittere.
Aug.*

the Devils creature, and in its own natural tendencie works meerly to destruction; no thank to Sin that any good comes of it; God beats Satan with his own weapons. But affliction is an evil of Gods making, as Amos 3. 6. and he hath so tempe'd the nature of it, and coth so ingredient it by his divine skill, that there is some fitness and disposition in it to serve and promote his own gracious designs in the children of Promise. It is true, there is need of an arm of Omnipotence to make Chastisement to have a saving influence upon the heart; and so there doth also even in the Word it self; and divine Ordinances; they do not save *ex opere operato*, by an intrinsic virtue, or power of their own; but yet there is a passive fitness in them to serve Omnipotence for divine and saving ends; a fitness of instrumentality; as there is in a Saw to cut, and in a Wedge to cleave, &c. The Instrument can do nothing alone, but there is a fitness in it to serve the hand of the work-man. And thus it is, in a proportion, with affliction; It is true, there is not so immediate and

*Heb. 4. 12.
The Word
of God is
quick and
powerful,
sharper
than a
two-edged
Sword.*

and *direct* a tendency in the *Rod*, as there is in the *Word*, to *teach* and *instruct* the children of God; yet there is in *Chastisement* a *subserviency* to prepare the *heart of man*, and to put it into a better disposition to close with divine Teaching, then *naturally* it is capable of. The *hot Furnace* is *Christs work-house*, the most *excellent Vessels of Honour* are formed therein; *Manasseh, Paul, the Jaylor*, were all *chosen* in this *Fire*; as God saith, *I have chosen thee in the Furnace of affliction, Isai. 48. 10.* Grace works in a *powerful*, yet in a *moral* way. God speaks when we are most apt to hear; *congruously* yet *forcibly*, by a fit accommodation of circumstances, which you may discover in these *Four Particulars*.

First, *By Correction God taketh down the pride of mans heart*; there is not a greater obstruction to saving knowledge than *Pride and self-opinion*, whereby man either thinks he *knoweth enough*, or, that not worth the *learning* which God *teacheth*, therefore it is proclaimed before the *Word*, *Hear and give ear, BE not proud*.

The fruit of correction in order to divine teaching. I. It taketh down pride of heart.

for

for the Lord hath spoken, Jer. 13. 15.
 In divine matters, as well as humane,
 Fr. 13. 10 only by Pride cometh contention. It is
 Pride which raiseth Objections against
 the Word, and disputeth the com-
 mands when it should obey them.
 Jer. 43. 2. The proud men in Jeremiah, when
 they could elude the the Message of
 God by his Prophet no longer, do at
 length stiffen into down right Rebel-
 lion. First, they shif, Thou speakest
 falsely, &c. and then they resolve, As
 Verse 2. for the Word thou hast spoken to us in
 Cap. 44. 16 the Name of the Lord, we will not
 hearken unto thee, &c. q. d. be it Ba-
 ruch, or be it God, we will have none
 of it: but we will certainly do what-
 soever goeth forth our own mouth, &c.
 Such a Master-piece of obduration is
 the heart of man, that it stands like
 a Mountain before the Word, and
 cannot be moved, till God come
 with his Instruments of affliction, and
 digging down those Mountains (as
 it is proclaimed before the Gospel,
 Luk. 3. 5.) casteth them in a level,
 and then God may stand, as it were,
 upon even ground, and talk with man.
 This pride of heart speaketh loud in
 the

the wicked, and *whispereth* too audibly even in the *godly*; it is a *folly* bound up even in the hearts of *Gods* children, till the *Rod of Correction* driveth it out; and the stomach broken, the poor bleeding wretch cry out, *Lord, what wilt thou have me to do?*

Secondly, *Affliction* is *Gods* forge 2. It soft-
eneth the
heart. wherein he softens the iron heart: There is no dealing with the *Iron* while it remaineth in its own *native coldness* and *hardness*; put it into the *fire*, make it *red-hot* there, and you may stamp upon it any *figure* or *impression* you please: *God maketh my* Job 23.16: *heart soft*, saith *Job*: melted vessels are *impressive* to any form. So it is with the *heart* of man; naturally it is colder and harder then the *northern* iron; and that *native induration* is much increas'd by *prosperity*, and the *patience* of *God* towards sinners: the iron sinew will rather *break* then *bend*: It is the hot furnace only which can make it *operable* and *impressive* to *Gods* Counsels: which course therefore *God* resolveth on; *I will melt them and try them*, Jer. 9.7. and

and sometimes God is forced to make the furnace *seven times hotter*, to work out that dross which renders men so *unformable* to the Ministry of the Word, while God sends his Prophets, rising up early, and sending them; and yet they will not encline their ear, but harden their necks against divine Instruction.

When the earthly heart of a man is so dried and hardened by a long sunshine of prosperity, that the plough of the spiritual Husbandman cannot enter, God doth soften it with showres of adversity, maketh it capable of the immortal seed, and blesteth the springing thereof: The seed falleth upon stony ground, till God turn the stone into an heart of flesh.

3. It maketh man attentive to God.

Job 33.14

Thirdly, By Chastisement man is made more attentive unto God; In prosperity the world makes such a noise in a mans ears, that God cannot be heard, He speaks indeed once and twice, again and again, very often, yet man perceiveth it not; he is so busie in the croud of worldly affairs, that God is not heeded. In the godly themselves there is much unsettled-
ness

ness and giddiness of mind; naturally our thoughts are *vain* and *scattered*, the Spirit *slippery* and *inconsistent*, which is a great impediment to our clear and full comprehensions of Spiritual things: And therefore God is forc'd to deal with man as a Father with his Child playing in the Market-place, and will not hear or mind his Fathers call, he comes and takes him out of the noise of the tumult, carries him into his Counting-house, layes him upon his *knee* with the *rod* in his hand, and then the Father can be heard: So doth God, I say, with his children; *He openeth their ears*, Verse 6. Heb. *He uncovereth their ears*, which the World had stopped, and then *instruction* will enter. When *Joab* would not come to *Absalom*, he sets his Field on fire, 2 Sam. 14. 30. And thus after neglects God brings us to treat with him by *affliction*: God saith as it were, *Come, let us reason together*; and the Soul eccho's back again, *Speak Lord for thy Servant heareth*: and when the Soul is thus *silent unto God*, He cometh and *seal-eth Instruction* by his Spirit.

Fourthly,

4 Affliction is an Eye-salve.

Fourthly, and lastly, *Affliction is an eye-salve*, whereby God openeth the eye of the Soul to see the need and excellency of divine Teaching, by the discovery of its own brutish ignorance of God, and of his ways, under all divine Administrations; as Ephraim once bemoaned himself to the Lord, *I have been as a Bullock unaccustomed to the Yoke* : the Prophet

Psa. 73. 22

David will English it, So foolish was I, and ignorant, and like a Beast before thee : And by means of this discovery God draws out the heart into humble & holy supplication for Divine

Job. 34. 32

Teaching *That which I see not, teach thou me; and if I have done iniquity, I will do no more* : When or how cometh the Sinner thus to put in for instruction? why, Ver. 31. *I have born chastisement* : Correction discovered the need of Instruction; *That which I see not, teach thou me* : And thus Ephraim, *Thou hast chastised me, and I was chastised*; but blows alone will not do it : therefore it follows, *Turn thou me, and I shall be turned*; though Chastisement alone could not turn Ephraim, yet it made him see an absolute necessity

necessity of *Divine power* to his *conversion*, less than *Omnipotence* would not serve the *turn*.

And when God hath brought the heart once into this frame, *sc.* to see, and be affected with the sense of its own ignorance & impotency, and to lie in the dust at Gods feet, humbly importuning an effectual teaching from Heaven; if God should withhold it, he should fail not his *promise* only, but his own *counsel* and *project*; in reference to which *God cannot lie*; but *when he hath prepared the heart to prey*, He will cause his ear to hear, Psa. 101. 17
When God hath engaged the heart in holy desires of saving Instruction it is not *Mercy* only in God, but *faithfulness*, to satisfy the desire of his own Creation: *Good and UPRIGHT is the Lord, and therefore he will teach Sinners in the way.* Psa. 25. 8.

Thus much for the third Particular thing propounded for the opening of the Doctrine: I come now to

The Fourth and last, *sc.* The Grounds and Demonstrations of the Point. Of which in a few words, The Grounds or Demonstrations of the point.
and

1. The
Lessons
which God
teacheth
are so ma-
ny Bless-
ednesses.

and then I shall come to the Use and Application.

It must needs be a blessed thing when Correction and Instruction meet, if we consider,

First, *The Lessons themselves which God teacheth his Ephraims in the School of affliction: ex. gra.* Is it not a blessed thing to be taught how to compassionate them that are in a suffering condition? yea, saith the Psalmist, *Blessed is he that considereth the poor, the Lord will deliver him in time of trouble, the Lord will preserve him, and keep him alive, and he shall be blessed upon earth, &c.* he is blessed, and he shall be blessed, not in heaven onely but upon earth also; and that with a multiplied blessing: see a troop follows: *Thou wilt not deliver him unto the will of his enemies; the Lord will strengthen him upon the bed of his languishing; thou wilt make all his bed in his sickness:* oh the blessedness of a compassionate heart towards afflicted ones! how easie must that bed be which God maketh? And, 2ly, is it not a blessed

Ps. 41. 1, 2.

Vers. 2, 3.

sed thing to know *how to value our earthly comforts without doating upon them?* to be thankful and yet not to surfeit? *blessed is he that feareth always*, i. e. that feareth a snare in all his earthly contentments: And, 3ly, if it be a blessedness to be conformed to Jesus Christ, then surely *self-denyal* is a lesson which will make one blessed; *If any man will be my disciple, let him deny himself and follow me*, saith our Saviour *Matth. 16. 24.* And, 4ly, *Blessed are the poor in Spirit, for theirs is the Kingdom of heaven, and blessed are the meek for they shall inherit the earth*; if heaven and earth can make one blessed, then *Humility* is a blessed Lesson. And so it is, 5ly, *To have our hearts discovered to our selves*; corruption is matter of humiliation, but fight and sense of corruption is matter of comfort and rejoycing; it is a miserable thing indeed to be poor and not to see ones poverty, *Thou saidst thou art rich, but knowest not that thou art poor and miserable*; but happy is that man to whom the Lord first discovers the hidden

Mat. 5. 3, 5

R: v. 3 17.

Mat. 5. 4.

Acts 9. 11.

2 Pet. 1. 10,
11.

den corruption of his heart, and then teacheth him to mourn over it; *blessed are they that mourn for they shall be comforted.* 6ly, A man is never in a happier condition, then when his heart is in a *praying frame*; it is a mercy with a note of observation; *Behold he prays*; a man is never miserable but when he cannot pray. And, 7ly, what think ye of the *Word*? surely he is a blessed man that by affliction is brought acquainted with his *Bible* which is nothing else but a treasury and *Magazeen of blessings*; *blessed is the man whom thou chastisest, O Lord, and teachest him out of thy Law*; it is your text, and the first Psalm is your comment, *His delight is in the Law of the Lord, and in his Law doth he meditate day and night*, ver. 2. And blessed are they whom the Lord teacheth to clear out their evidences for heaven, to give all diligence to make their calling and election sure, for so an abundant entrance shall be administered unto them into the everlasting Kingdom of our Lord and Saviour Jesus Christ; when others shall but creep to heaven as it were upon all four,

four, they shall ride as in a triumphant chariot into the gates of the New Jerusalem. 9ly, Blessed are they, who weep over their grievings of Gods Spirit, for God shall wipe off those tears from their eyes; and He will comfort them whom they have grieved. And, 10ly, what is the blessedness of heaven it self, but Communion with God! 11ly, The exercise of Grace. 12ly, The Life of Faith. 13ly, Trust in God that raises the dead, and calls things which are not as though they were. 14ly, a clearer discovery of Gods Excellencies; what are these but heaven begun on this side heaven, glory antedated! *This is life eternal to know thee*; our Saviour saith not, *it shall be* life eternall, but *it is*; eternall life is begun already where these things be. In the fifteenth, and sixteenth place, to be taught the Duties and Priviledges of a suffering condition, is a blessed Teaching, for hereby the soul is enabled to taste and see what is good and sweet in every affliction, and is set above all that which is grievous and intolerable

John 17. 3.

Luk. 10.
42.

able to Nature ; for this cause we faint not , &c. 17ly , The *unum necessarium* , the one onely thing necessary , must necessarily be a blessed thing ; It is , saith our saviour , the better part which shall not be taken away. 18ly , The Art of *Time-Redemption* , is a blessing , not less then an evidence of *Soul-Redemption* ; if ye compare the first Epistle of Peter , Chap. 1. vers. 17. and 18. together. 19ly , Ask Saint Paul , and he will tell you , that the knowledge of the sufferings of Jesus Christ is an *excellent knowledge* , in comparison of which all other things are *loss and dung* , Phil. 3. 8, 9, 10. And lastly , To long for Heaven , is the very first fruits of Heaven , the evidence and seal of our conjugal CONTRACT with Jesus Christ ;

Rev. 22.
17.

Erudi-
tur ad bea-
titudinem.
Greg.
Moral.

The Spirit and the BRIDE say , Come Lord Jesus. Behold Christians , to be taught of God when chastised by him , is a Blessedness compounded of twenty several precious ingredients ; At least if ye will take in.

The Nature and properties of di-
vine Teaching ; which may make a
second

second Demonstration ; that is to say , to be taught all these ;

1. Inwardly.
2. Clearly.
3. Experimentally.
4. Powerfully.
5. Sweetly.
6. Abidingly.

2 Demonst.
The Properties of
Divine Teaching
make up
real blessedness,

This must needs be a blessed teaching ; it being a Teaching which doth possess the Soul of the excellencies which it discovereth. Doctrinal and notional knowledge is a *blessing* : *Blessed* (saith Christ to his Hearers) *are your eyes, for they see, and your ears, for they hear* : I, but it is but an occasional, preparatory blessedness, blessedness in the offer and opportunity ; Oh but to be taught these Lessons with these qualifications ; to be taught *as the truth is in Jesus* ; to be taught into the nature and image of the truth ; to be taught into the possession of divine excellencies ; this is *blessedness indeed* ; blessedness in Being ; full , perfect , fruitional *blessedness*.

Mat. 13 16

2 Cor. 3.
last.

3 Demonst.
They are
fruits of
Gods distinguishing
love.

A third Demonstration.

A Teaching Chastisement is the fruit of Gods distinguishing Love. Chastise-

Chastisements (simply considered in themselves) lie in common to all the sons and daughters of *Adam* since the Fall ; the fruit of that *first apostacy*, as well as of *actual and personal* departures from God ; yea and *deliverance* also, lieth in common : Providence dispenseth Deliverance to the worst of men : The 106 *Psalms* is a *Psalms* of Promises, made to the Church ; but the next *Psalms*, the 107, is a *Psalms* of *Providential Dispensations* to the World ; and there, as you find *affliction*, so you may find *deliverance* also out of those afflictions, to be the portion of *wicked men* ; *Rebels*, Vers. 11. and *Fools*, Vers. 19, 20. (*i. e. wicked fools* ; *Solomons* fools all along the *Proverbs*,) *Seamen*, Vers. 23. (for the most part, not the most religious order in the world ;) all these are delivered out of their troubles : The worst of men, I say, share in this fruit of Gods *Providential Goodness*, *Deliverance* ; but a teaching sanctified affliction is the privy seal of special love, My LOVING KINDNESS will I not take from him : whom
the

Pla. 89.33

the Lord LOVETH he chasteneth; Heb. 12 6.
 that is to say, with a *teaching chastisement*: when *Word* and *Rod* meet together, when *Correction* and *Instruction* kiss each other, they are the fruit of *paternal affection*, and therefore must needs have a blessing bound up in them. *As a man chasteneth his son, so the Lord chasteneth thee.* Deut. 8 5.

Fourthly, A Teaching Correction is a branch of the Covenant of Grace, which God hath made in Christ for the Children of Promise; *All thy children shall be taught of God: They shall all know me from the least of them to the greatest: by vertue of Divine Teaching.* Affliction is adopted a branch in the Covenant of Grace. That 89 Psalm is a Song of the New Covenant; *I will sing of the mercies of the Lord,* Vers. 1. what mercies? not providence mercies only, but promise mercies, Covenant mercies; Vers. 3. *I have made a Covenant with my chosen: And amongst the rest of the branches of the Covenant you shall find the rod and the whip have*
 I their

4. Demonstr.
 It is a branch of the Covenant of Grace.
 Isa. 54 13.
 Jer. 31. 33.

Deut. 11:
29.

their place, Vers. 30, 31, 32. If his children forsake my Law, and walk not in my judgements, &c. *Then will I visit their Transgression with the rod, and their iniquity with stripes*; Behold rod and stripes standing here, not upon Mount Ebal, the Mount of curses, as branches of a Covenant of Works, but upon Mount Gerizim, the Mount of Blessings, as branches of the Covenant of Grace. Affliction is not so much threatened as promised to Christ's seed; *My Covenant will I not break*, Vers. 34. When God seems even to break the bones and hearts of his people, by sore and heavy strokes of correction, yet he doth not break his Covenant, *My Covenant will I not break*; it is in order to the Covenant when God chastiseth his children, and instructs them by his chastisements. Affliction separated from instruction is pure wrath, a blast from Mount Ebal, Deut. 28. but by a matrimonial Covenant those two Scriptures [Psal. 89. 32. *I will visit, &c.* and Isa. 54. 13. *I will teach,*] are married together, and made

made one spirit, (as in my Text) and then they are pure grace. The Covenant is the *Magna Charta* of Heaven, and contains a list of whatever God the Father hath purposed, God the Son hath purchased, and God the Holy Ghost doth apply to the Heirs of promise. The breasts of the Covenant run nothing but the milk of spiritual blessing to the children of God.

Fifthly, A Teaching affliction is the purchase of Christ's death and bloodshed: Christ died not to exempt his redeemed from suffering, but to sanctify their sufferings with his own blood; I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil: whatsoever Christ purchas'd, he pray'd for; and this was one main privilege, not freedom from the evil of affliction, but from the evil of sin; Sanctify them with thy Truth, Vers. 17. Gods Teachings are sanctifying Teachings, Sanctify them with thy Truth, thy Word is Truth. Christs blood purchas'd nothing but blessings.

s D. most.
The purchase of
Christs
Death.

Joh. 17. 15

6. *Demonst.*
It is the
result of
all Christs
Offices.

Sixthly, and lastly, A Teaching-affliction is the result of all the Offices of Jesus Christ: As a King he chastens; as a Prophet he teacheth; and as a Priest he hath purchas'd this grace of his Father, that the Rod might blossom; that Correction might be consecrated for Instruction unto the redeemed; Behold, a sanctified affliction is a cup whereinto Jesus Christ hath wrung and prest the juice and vertue of all his Mediatorial Offices; surely that must be a cup of generous and royal wine, like that in the Supper, a Cup of blessing to the people of God.

And thus I have finished the fourth particular propounded for the clearing and confirming of the Doctrine, *sc.* the Grounds and Demonstrations of the point; and with it the whole Doctrinal part of this great and blessed Truth, namely, That it is a blessed thing when CORRECTION and INSTRUCTION, WORD and ROD go together.

I come now to the Use, for the improvement of the point. And it may serve for

} Information.
{ Exhortation.

First,

First, For *Information*, and that in these particulars.

First, If they only be blessed whom God chasteneth and teacheth; then *Affliction alone is not enough to evidence a man to be an happy man*; no man is therefore blessed because he is chastened; blows alone are not enough, either to *evince* or to effect a state of blessedness; *Thou hast chastised me, and I was chastised*, cryeth repenting Ephraim; q. d. I have had blows enough, if blows would have done me good; nay, but under all the strokes and smitings of thy displeasure, I have been as a *bullock unaccustomed to the yoke*; *unteachable and untractable*; thou hast drawn one way, and I have drawn another; thou hast pull'd forward, and I have pull'd backward; all thy chastisements have left me as they found me, *brutish and rebellious*: Surely blows only may break the neck sooner then the heart: They are in themselves the fruit of divine wrath, a branch of the curse, and therefore cannot possibly of themselves make the least argument of

Affliction alone cannot evidence a man to be blessed.

Jer. 31. 18

Gods love to the Soul. Bastards have blows as well as Children, and
Pl. 107. 17 *Fools because of their transgression are afflicted. And yet it is very sad to consider, that this is the best evidence that the most of men have for Heaven; because they suffer in this world, they think they shall be freed from sufferings in the world to come; and because they have an hell here, they hope they shall escape Hell hereafter, they hope they shall not have two hells: yes poor deluded Soul, thou mayst have two Hells, and must have two Hells without better evidence for Heaven: Cain had two Hells, and Judas had two Hells, and millions of reprobate men and women have two Hells; one of this life, in torments of body, and horror of conscience; and another of the life to come, in unquenchable fire: and so I say shalt thou, unless thou get better evidence for Heaven, then the present misery which is upon thee: the plagues and evils which are upon thee, may be but the beginnings of sorrows: pain now in the body, may be but a forerunner of torments hereafter*

hereafter in thy *Soul* : thou mayst have a *prison* on *Earth*, and a *dungeon* in *Hell* ; thou mayst now want a *crumb* of *bread*, and hereafter a *drop* of *water* ; thou mayst now be the *reproach* of *men*, and hereafter the *scorn* of *men* and *Angels*, and of *God* himself ; And therefore *be wise* to *Salvation*, by *working* it out with *fear* and *trembling*, and giving all *diligence*, *make* your *Calling* and *Election* *sure*. *God* forbid that a man should take that for his *security* from *Hell*, which may be but the *prelibations* of *Hell*, the *pledge* and *aggravation* of endless misery.

Why, but doth not the Scripture say, *Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth* ? And again, *As many as I love, I rebuke and chasten* ?

Yes : but mark I beseech you ; though the Scripture saith, *Whom the Lord loveth he chasteneth*, it doth not say, *Whomsoever the Lord chasteneth he loveth* : Though it saith, *He scourgeth every son whom he receiveth*, it doth not say, *Whomsoever*

soever he scourgeth he receiveth him as a son: Christ saith, *As many as I love, I rebuke and chasten*; but he saith not, *As many as I rebuke and chasten, I love*. These Scriptures include children, but they do not exclude bastards: they tie chastening to sonship, but not sonship to chastening: the sons are chastened, but all the chastened are not (therefore) sons: the beloved are rebuked, but all that are rebuked are not (consequently) beloved.

But that place in *Job 5. 17.* seems to say as much, *Behold, happy is the man whom God correcteth.*

It is true; but one Scripture must interpret another; David must expound Eliphaz: *Happy is the man whom God correcteth, i. e. when instruction goeth along with correction, when chastisement and teaching accompany one another*; *Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy Law.* The Scripture doth not usually give things their names, but when they are made up of all their integrals;

Pro. 18. 22. *Who so findeth a wife, findeth a good thing,*

thing, and obtaineth favour of the Lord; i. e. a wife made up of Scripture qualifications; otherwise a man may, and many men do, find a plague in a wife, and hath her from the Lord in wrath, and not in love: Every married woman is not a wife; a bad woman is but the shadow of a wife: And so here in this case, &c.

Indeed chastening and affliction is an opportunity of mercy, a may-be to happiness, but not (singly) an evidence of happiness; lay no more upon it then it will bear; it is an opportunity, improve it; it is no more, do not trust it.

Secondly, This Doctrine informs us thus much, sc. that as affliction simply considered, is not enough to make or evidence a man to be happy, so neither is it sufficient to conclude a man to be miserable; No man is therefore miserable, because afflicted. It may prove a teaching affliction, and then he is happy; And yet this is another mistake among men;

2 Branch of Informat. Afflictions conclude not a man miserable.

And that { 1. In reference to others.
2. In reference to our selves.

I S

1. In

1. In reference to others ; People are very prone to judge them *wretched* whom they see *afflicted* ; it was the *miserable* mistake of *Jobs* friends to conclude HIM *miserable*, because *smitten* ; *curled*, because *chastened*.

2. In reference to our selves ; it is a *merciless* mistake, sometimes even of Gods own children, to sit down under affliction, especially if *fore* and of *long continuance*, and conclude, *God doth not love them*, because he doth *correct* them. It seems to be the very case of the believing *Hebrews* ; they judged themselves *out of Gods favour*, because *under Gods frowns* ; *not at all beloved*, because *so greatly afflicted* ; *under many and fore persecutions*, as you may see, Chap. 10. 32, 33, 34. And therefore it is that upon which the Apostle (after he presented them with a large catalogue and list of the primitive Martyrs before Christ, in the eleventh Chapter) bestows the twelve first verses of the twelfth Chapter, *sc.* to prove by *reasons drawn from nature*, and *instances taken*

Heb. 12.

taken out of Scripture; (the first whereof is that unparallel'd and astonishing instance of Jesus Christ, the first born, the * Son of Gods loves and delights;) I say, to establish this as a Conclusion of unquestionable verity, namely, That Gods LOVE and Gods ROD may stand together The truth is, my Brethren, there is nothing can make a man miserable but sin: It is sin that poysons our afflictions; The sting of death is sin: and so we may say of all other evils, which militate under Death as Souldiers under their General; The sting of sickness is sin; and the sting of poverty is sin; and the sting of imprisonment and banishment is sin: & sic in cat. Take the sting out, (which is purchased by the blood of Christ, and evidenced by Divine Teaching) and they cannot hurt nor destroy in all Gods holy mountain, Isa. II. 4. And therefore let no children of God be rash, to conclude hard things against themselves, and to make evidences of wrath where God hath made none. Let Christians on both sides look further then the affliction it

* unum ha-
bit Deum
filium sine
flagitio,
nullum sine
flagello,

1 Cor. 15.

56.

Eccl. 9. 1.

Mat. 5 45

Bonis bre-

vibus mala

eterna, &

malis bre-

vibus bona

eterna suc-

cedunt.

Last int.

D.v. 11 ft.

3 Branch of

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D. live-

rance not

enough to

argue a

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py.

it self; the Holy Ghost having long since determined this controversie by a peremptory decision; *No man knoweth either love or hatred by all that is before them; i. e. no man can make a judgement, either of Gods love or hatred towards him, by any of these outward Dispensations. He causeth his Sun to shine upon the evil, and upon the good; and sendeth rain on the just, and on the unjust: The sun of prosperity shineth upon the dunghil as well as upon the bed of spices; and the rain of adversity falleth upon the fruitful garden as well as upon the barren wilderness; he judgeth truly of his estate, that judgeth by the Word, and not by Providence: Evidences of Grace consist in inward impressions, not in outward dispensations.*

Thirdly, *That Deliverance out of trouble is not enough to evidence or make a man happy; It is not said, Blessed is the man whom thou chastenest, O Lord, AND DELIVEREST HIM out of trouble; but, Blessed is the man whom thou chastenest and teacheest: A man may get*

get rid of the affliction, and yet miss of the blessing. All the bread which men may eat without the sweat of their brows, is not therefore hallowed; abundance may flow in without labour, and yet not without a curse. A woman may be delivered from the pain of child-bearing, and yet lie under the curse of child-bearing; an easie travail is not an inallible symptome of a state of reconciliation; If there be not faith in Christ, who hath born, and borne away the Curse; a speedy and easie deliverance is no more then God indulgeth the bruit creatures; for by him the Hinds do calve, and the wilde Asses bring forth their young; * A miscarrying womb may be a mercy, when a mature and facile birth may be in judgement. A man may leave his chains and his blessing behind him in prison; and the fire of a Feaver may be extinguish'd, when the fire of Hell is preparing for the sinner. It is good to be thankful for, but extremely dangerous to be contented with, a bare deliverance. I shall conclude this branch with

1 Tim. 2.

15.

*Hos. 9 14

Calvin un-

derstands

it as a

prayer for

them, not

an impre-

cation a-

gainst

them; hic

coram Deo,

se offert

quasi de-

precatorem.

In Loc.

*Sancti ad
salutem per
omnia ex
audiuntur,
sed non ad
volunta-
tem. Aug.
in Epist.
Johan.
tract. 6.*

with this note, which alone might have stood for a distinct *observation* or *corollary*, That those prayers in troubles are not *best heard* which are *answered with a deliverance*; but those prayers are *best heard* which are answered with *instruction*. Even of our blessed Saviour it is said, *In the dayes of his flesh he offered up prayers and supplications with strong crying and tears, unto him that was able to save him from death, and WAS HEARD, in that he feared, Hebr. 5. 7.* How was he heard? not in that, *save me from this hour, Job. 12. 27.* but in that, *Father glorifie thy name, Vers. 28.* not in *deliverance*, but in *instruction*; for, for that he giveth thanks, *Psal. 16. 7. I will bless the Lord who hath GIVEN ME COUNSEL; My REINS ALSO INSTRUCT ME in the night season.* His Father taught him and strengthened him (*Vers. 8, 9, 10, 11.*) in his passion; and this was the *bearing of his supplications*. That is the best return of prayers which works our good, when not our *wills*; and when God doth not

not answer in the *Letter*, if he answer in the *Best*, we are no losers by our prayers: even * *Devils* themselves are heard to the *letter*, when his own son is not: yet † heard, in that he feared; and therefore when we have prayed, let us refer it unto God to determine the answer.

* *Eriam demones exauditi sunt, & ad peccos quos petiverant remissi sunt Idem.*

† *Ad salutem, though not ad votum.*

4 Branch of Informat.

How to judge of our afflictions and deliverances.

Fourthly, Hence we may learn how to judge of our afflictions, and of our deliverances from them; and it may serve in stead of an Use of Examination; by this, I say, we may know, when our sufferings come in wrath, and when in love. You need not (as the Scripture speaks in another case) say, *who shall ascend up into Heaven*, to look into Gods book of Life and Death? or *who shall descend into the deep*, the deep of Gods secret Counsels, to make report hereof unto us? But what saith the Scripture? the word is nigh thee; the word of resolution, to this enquiry, it is nigh thee, even in thy mouth, and in thy heart; that is to say, if thou canst evidence this to thine own soul, That Instruction hath accompanied Correction, That God

God hath taught thee as well as chastened thee, thou art a Blessed Man, thou shalt be saved; thou hast the Word of him who is the Author of Blessedness, and BLESSEDNESS ITSELF, Blessed is the man whom the Lord chasteneth, and teacheth him out of his Law.

And therefore peruse, I beseech you, that model of Divine Instructions or Lessons, presented to you in the Doctrinal part of this Discourse, either at large, in those twenty particulars, or in the abridgement, the three great heads, to which they were reduc'd. And then, withall, set before your eyes those Six Properties of Divine Covenant-Teaching, and compare your hearts and those Lessons together, Ask your own Souls, Hath God taught you those Lessons, or any of them? 1. Inwardly, 2. Convincingly, 3. Experimentally, 4. Powerfully, 5. Sweetly, 6. Abidingly, (for even an Hypocritical Ahab can humble himself for a time, walk in Sackcloth, and go softly, a bulrush can hold down its head for a day.) And if the Spirit of
God

God can bear witness to thy Spirit, that thou art thus taught, happy art thou; bless the Lord, for the Lord hath blessed thee, thou mayest sing Davids song, I will bless the Lord who hath given me Counsel, my Reins also instruct me in the night season, And again, I know Lord thy Judgements are right, and that of Faithfulness thou hast afflicted me, If I had been less afflicted, I had been less blessed.

Plal. 16.7.

But now on the other side, when there is no Interpreter to accompany affliction, to expound unto Man the meaning of the Almighty in his chastisements, when there is not a divine Sentence in the lips of Correction, when the Rod is dumb, or the Creature deaf, and cannot hear the Rod, and who hath appointed it, it is much to be feared, the stroke is not the Stroke of Gods Children.

A dumb Rod is a great Judgment

O my Brethren, it is sad when Men come out of affliction the same they went in, when Affliction leaves them as it found them, as ignorant as unhumbed, as unsensible of Sin as bowellefs towards their suffering Brethren, as worldly as Proud, as impatient

2Chro. 22.

22

*impatient as unsavory, as much
 strangers to Christ, and their own
 hearts, as regardless of Eternity,
 In a word, as fit for Sin as they
 were before, This, I say, is exceed-
 ing sad. And yet it is much sadder,
 when it may be said of a Man, as
 once it was said of *Ahaz*, In the
 time of his distress he did trespass yet
 more against the Lord. It was an
 aggravation of wickedness, con-
 cerning which we may say, as our
 Saviour of the Alabaster box poured
 on his head, Where ever the Scr-
 pture shall be Preached in the
 World, there shall also this which
 this Man did be Published. THIS
 IS THAT KING. *AHAZ*.
 Surely it is a standing and a dread-
 ful Monument of Reproach and
 Infamy unto him unto all Generati-
 ons. Christians, it is sad and dan-
 gerous beyond all expression when
 affliction serveth but as a Gage to
 give Vent to the Pride and murmur,
 the atheism and enmity, which is in
 menspirits, against the Lord, when
 afflictions are but as Oyl unto the
 Fire to irritate corruption, and make
 it*

it blaze more fiercely; to continue in wonted sins, against such in sensible and real proclamations to desist, is professed rebellion against God: an heavy indictment which the Prophet bringeth against Jerusalem; Thou hast stricken them, but they have not grieved, thou hast consumed them, but they have refused to receive correction: they have made their faces harder then a rock, they have not refused to return. In such cases it is to be feared, the cup of affliction is a vial of wrath, and the plagues of this life nothing else but some previous drops of that storm of fire and brimstone wherein impertinent sinners shall be scorched and tormented for ever.

Jer. 5. 3.

That Scripture speaks dreadfully to this purpose, Jer. 6. 28.

They are all grievous revolters, walking with slanders; they are all corrupters: The bellows are burnt, the lead is consumed of the fire; the Founder melteth in vain; for the wicked are not plucked away; Refractory silver shall men call them, because the Lord hath rejected them.

They

They are all grievous revolters,] i. e.
as the Prophet Isaiah expounds it, ye
 Hs. 5. 1. *revolt more and more; Heb. They*
 תוסיף *encrease revolt, walking with slanders;*
 סרה *they do not onely revolt, but slander*
addis de- *those that reprove their revolting;*
fectionem. *They hate him that reproveth in the*
 Amos 5. 10 *gate: they slander the Prophets, and*
their words; nay, God himself doth
not escape the lash of their tongues:
 Ezek. 18. *they say, The way of the Lord is*
not equal; when they should con-
demn their own ways, they censure
Gods, The way of the Lord is not
equal. They are brass and iron,]
They would pass for silver and gold,
a sincere and holy people, while they
are a degenerate and hypocritical
generation. They are all corrup-
 Micah 9. 9 *ters,] They have deeply corrupted*
themselves; they have corrupted all
 Zeph. 3. 7. *their doings; they have corrupted*
 Mal. 2. 8. *the Covenant of Levi, sc. the wor-*
ship, the ordinances, the truths of
God. The bellows are burnt in the
fire, i. e. The Lungs of the Pro-
phets; which have preach'd unto
them in the name of the Lord, rising
up early, and lifting up their voyces
like

like trumpets, to tell Israel their transgressions, and the house of Jacob their sins, and stretching forth their hands unto them all the day long, they are spent. *The Lead is consumed,*] i. e. All the melting judgments and chastisements, which (as lead is cast into the furnace to make it the hotter) God added to the Ministry of the Prophets, to make the Word more operative, they will do no good. All this while, *The Founder melteth in vain*] whether God the Master-Founder, or the Prophets, Gods Co-founders, or fellow-workmen, (as the Apostle calls them;) they all melt in vain: all their labour is lost; neither word, nor rod, neither judgments nor ordinances, can stir them; they refuse to receive correction, they will not be taught*. *The wicked are not plucked away:* They are the same that ever they were; the swearer is a swearer still, and the drunkard is a drunkard still, and the unclean persons is unclean still; *The vile person will speak villany, and his heart will work iniquity, to practice hypocrisie,* and

2 Cor. 6. 1.

* Men will give God the hearing, but are resolved on their own courses.

Isa. 31. 6.

and to utter error against the Lord: the unjust are unjust still, and the ignorant are ignorant still nothing will better them, wicked they are, and wicked they will be. What follows? a formidable sentence; *Reprobate silver shall men call them*.] They would be counted silver, but it is reprobate silver, refuse silver, dross rather than pure metal: and their hypocrisie shall be made known to all men; *Reprobate silver shall MEN call them*; and happy they, if it were but the censur of mistaking men onely; nay, but the Searcher of hearts hath no better thoughts of them: men do but call them so, because God call'd them so first; *Reprobate silver shall men call them, because the LORD hath Rejected them*: God hath cast them out as the Founder casts out his dross to the dunghill, and they shall never stand among the vessels of honour, in whom the Lord will be glorified. A fearful sentence! the sum whereof is this, That when Teaching goeth not along with Correction, When men come out of the furnace,

furnace,

furnace, and lose nothing of their dross, it is a sad indicium of a reprobate spirit, without timely and serious reflection, nigh unto cursing. O consider this, you that forget God and his chastisements, lest he tear you in pieces, and there be none to deliver. Ps. 50. 22.

A fifth branch of information may be to teach us thus much, *sc.* That they may be blessed whom the world accounts miserable: The World judgeth meerly by outward appearances, and therefore may easily be mistaken: They see the chastisement which is upon the flesh, and thence conclude a man miserable; but they cannot discover that divine teaching which is upon the spirit, which truly rendereth him incomparably blessed. The men of the world are incompetent judges of the estate and condition of Gods Children; The godly mans happiness or misery is not to be judged by the worlds sense and feeling, but by his own, it lieth inward (save onely so far as by the fruits it is discernable) and the worlds faculty of judgeing is onely outward

5 Branch
Informat.
They may
be blessed
whom the
world
judgeth
miserable.

Nemo alio-
rum sensu
miser est
sed suo.
Salv. de
gub. Dei,
lib. 1.

1 Cor. 2.
14, 15.

outward, made up of *sense* and *reason*; therefore, said the Apostle, *The spiritual man judgeth all things, yet he himself is judged of no man*; that is, *he is able to judge of the condition of the men of the world, but the men of the world are not able to judge of his condition, because it is above their faculty*; the natural man *thinks* the spiritual man, (*under affliction*) to be *miserable*; but the spiritual man *knows* the natural man, *in the midst of his greatest abundance and bravery*, to be *miserable indeed*. Therefore may the Saints in their troubles *think it*, with Saint

1 Cor. 4. 3.

* τὸ ἀν-
θρώπινον
ἡμέρας,
or mans
day.

Paul, a very small thing to be judged of mans judgment; This is but * *mans day* of judging; so the word signifieth; *Gods day* is coming when things and persons shall be valued by another *census*, or *rate*.

Christ in his day shall judge not after the sight of the eyes, i. e. not as

Isa. 11. 3, 4 things appear to sense and reason; nor after the hearing of the ears; i. e. according to the report of the world; but with righteousness shall he judge, i. e. He shall judge of things
and

and persons as they are, and not as they appear. *Interim*, this is also another comfort; *We have the mind of Christ*, 1 Cor. 2. last. the judgment of Christ, by vertue whereof we are enabled (in our measure) to judge of things and persons, as Christ himself judgeth.

Ne Xerx

A sixth branch of Information; Is Chastisement a blessing when accompanied with Instruction? See then, and admire, the Wisdom: Power and Goodness of God, who can make his people better by their sufferings! Who knows how to fetch oyl out of the scorpion, to extract gold out of clay? to draw the richest wine out of gall and wormwood? that can turn the greatest evil of the body to the greatest good of the Soul? the Curse it self into a Blessing? that can make the withered rod of affliction to bud, yea to bring forth the peaceable fruits of righteousness to them that are exercised thereby? Behold I shew you a mystery; Sin brought Affliction IN TO the world, and God makes * Affliction to carry sin OUT of the world. Persecution is

6 Branch
Inform.
To shew
the wis-
dom, pow-
er and
goodness
of God.

Isa. 27. 9.

By this
shall the in-
iquity of
Jacob be
purged, and
his is all
the fruit to
take away
his sin.

K

but

Iust. Mar.
1 yr. in
Apol.

Patrium
habet Deus
adversus
bonos viros
animum &
illos forti-
ter amat.
Sen. cur
bonis viris
mala acci-
dant?
Heb. 12. 6.

Isa. 57. 17
1 Cor. 11,
32.
Vicibus res
disposita
est, lugea-
mus itaq;
dum E. h.
nici gau-
dent; ut
cum lugere
capeint,
gaudeamus,
&c. Terr.
1. de spec-
tac. c. 28

but the pruning of Christs Vine, &c. The Almond tree is made fruitful by driving nails into it, letting out a noxious gum that hindereth the fruitfulness thereof. God never intendeth more good to his children then when he seems to deal most severely with them. The very heathen hath observed it to us; God doth not love his children with a weak womanish affection, but with a strong masculine love; and had rather they suffer hardship then perish: Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. God will rather fetch blood, then lose a Soul; break Ephraims bones, then suffer him to go on in the frowardness of his heart. Destroy the flesh, that the spirit may be saved in the day of the Lord Jesus. We are chastened of the Lord, that we should not be condemned with the world: His Discipline is made up of severity and love; he doth chastise, but he will teach also, that so his children may inherit the blessing: the discipline is sharp, but the end is sweet. Bless the Lord O my Soul, and all that

*is within me bless his holy Name :
Bless the Lord O my Soul, and forget
not all his benefits.*

Seventhly, It shews us, That a ^{7 Branch} suffering condition is not so formi- ^{Inform.}
dable a thing as flesh and blood doth ^Sff rings
represent it : It is ignorance and un- ^{not dread-}
belief which slandereth the Dispen- ^{ful, as Na-}
sations of God, and casteth reproach ^{ture ap-}
upon the Cross of Christ. He that ^{prehends.}
heard the words of God, which saw
the vision of the Almighty, having
his eyes opened, could by way of
holy triumph ask this quession, *Why*
should I fear in the days of evil? ^{Pla. 49.5:}
g. d. what is there in an afflicted
estate so much to be dreaded? let any
man shew me a reason, and I will
give way to fear and despondency.
And that is more observable which
follows ; *When the iniquity of my*
heels shall compass me about? This
is an addition of the greatest weight
and wonder imaginable : the mean-
ing is, when my transgressions pur-
sue me so close, that they even tread
upon my heels as it were ; when sin
it self hath brought me into the
snare, when God is correcting me

1 Pet. 4 13
16.
Phil. 1. 29.

for my *iniquities*: why truly (Christians) that's the thing which a child of God doth most of all tremble at, to consider that he hath *sin'd* himself into a suffering condition. In sufferings purely *Evangelical*, viz. *persecution for righteousness sake*, a gracious heart can see (many times) more cause of *rejoycing* then of *perplexity*, and look upon them as a *gift* rather then an *imposition*; but afflictions and miseries, which *sin brings* upon a man, seem to be *judicial and penal*, and carry a face of *wrath* rather then of *love*; I, but observe it, even in these the *Psalmist* can see no just cause of fear; Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about? See, when sin and sorrows besiege him on every side he is *fearless*, and knows no reason to the contrary, unless any one can tell him what it is; How so? surely upon the same account in my Text, because *David* had a God that could *teach* as well as *chastise*; and therefore, though sin were as *poysen* in his cup of affliction,

tion, yet divine teaching could antidote that poyson, and turn it into a cup of blessing unto him; Thy rod and thy staff comfort me.

Psa. 23. 4.

O that the children of God in affliction, or entering upon sufferings, would sit down and dwell upon this Consideration, The fruit and advantage which God knoweth how to bring out of all their sorrows, even the peaceable fruits of righteousness; This would keep them from uncomely despondencies, and dejections of spirit; For this cause we faint not (saith the Apostle;) for what cause? while we look not at the things which are seen, but at the things which are not seen; that is to say, not at the visible sufferings, but at the invisible fruit and advantage of our sufferings;

This holds up head, and keeps up heart; and maketh the Soul not only to be patient, but to glory in tribulation; Knowing that tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy

Rom. 5. 3;

4. 5.

Pericula

non respicit

Martyr, co-

ronis re-

spicit.

Basil. ad

40 Mar-

yr.

Ghost which dwelleth in us. This is the way to counterpoise the temptation; and in the conflict between the *flesh* and the *spirit*, to come in to the succour of the *better part*.

8 Branch
Inform.
Why we
stay so
long un-
der: affli-
ction.

Psal. 125. 3:

Eightly, It shews us the reason why God doth keep some of his people so long under the Discipline of the Rod. Truly God doth not only bring his children into the School of affliction, but many times keeps them long there; The rod of the wicked indeed shall not (ALWAYS) rest on the back of the righteous; I, but it may lie long, for months, for years, for many years together; seventy years were the Jews in the house of Correction at Babylon; four hundred years in the brick-kilns of Egypt; Story and experience will serve in instances without number. Hence you have the people of God so often at their How-longs in their sufferings, Psal. 6. 3. But thou O Lord, HOW LONG? Psal. 13, 1, 2. HOW LONG wilt thou forget me O Lord for ever? HOW LONG wilt thou hide thy face from me? HOW LONG shall I take counsel in my Soul? HOW

HOW LONG shall mine Enemy
 be exalted over me? In this Psalm
 where my Text is, HOW LONG
 shall the wicked, HOW LONG
 shall the wicked triumph? twice How
 long, before he can vent his com-
 plaint; and yet again the third time,
 HOW LONG shall they utter and
 speak hard things? HOW LONG,
 cries Jeremiah, shall I see the standard,
 and hear the sound of the trumpet; Jer. 4. 21.
 and Zechariah, O Lord of Hosts, Zech. 1. 12
 HOW LONG wilt thou not have
 mercy on Jerusalem, and on the Cities
 of Judah? The Souls under the Altar,
 Revel. 6. 10. cry with a loud voice,
 i. e. in much anguish and agony,
 HOW LONG O Lord, holy and
 true, dost thou not avenge our blood on
 them that dwell on the Earth? Verily
 God doth keep his people (some-
 times) so long under their pressures,
 that they begin at length even to give
 themselves up to despair, and to con-
 clude they shall never see deliverance.
 Thus you find not only the common
 multitude of the Jews in the Babylonian
 captivity, concluding desperately,
 Our bones are dried, our hope is lost, Lam 3. 53

we are cut off for our parts; dry bones may as well live, as our captivity have an end; but even the Prophet Jeremiab himself (whether in his own person, or in the name of the whole Church I know not) possibly both,) They have cut off my life in the dungeon, and cast a stone upon me; He seems to himself to be in the condition of a man that is dead and buried, and the grave-stone rould to the mouth of the Sepulchre; a Metaphor expressing an hopeless and desperate condition; yea hence it is, that when deliverance is nigh, they cannot believe it, though a Prophet of God, or an Angel from Heaven, should report it; Thou shalt arise and have mercy upon Zion; for the time to favor her, yea the set-time is come, sings the Prophet Daniel, or some other that lived near the expiration of the seventy years captivity; and yet in the mean time the Jews reply as before, Our bones are dried, our hope is lost, we are cut off for our parts; q. d. Tell not us of Gods arising, &c: we shall never see Sion again, we are but dead men; Observe

serve it by the way, They that would not believe *the captivity* while it was in the *threatening*, *Hab. 1. 5.* would not believe *deliverance* when it was in the *promise*; A just judgment upon them, that they that would not believe God *threatening*, should not believe God *promising*. But that's not all; Deliverance was so *incredible* after so long a *captivity*, that they could not believe it *when they saw it*; *When the Lord turned again the captivity of Zion, we were like them that dream*; They knew not (as it fared with *Peter*, half awake, and half asleep, *Acts 12. 9.*) whether it was true, or whether they saw a vision only; Is this a real deliverance? or are we in a dream only? Our Saviour tells us, that *when the Son of man shall come* (i. e. with particular deliverances to his Church) *he shall not find faith on the earth*; there will not be faith enough in the people of God to believe it, by reason of the long pressures and persecutions that have been upon them. Ps. 126. 1

Now I say, what is the reason that God suffers affliction to lie so

Num 14.
11.

1 Pet 1.6.

long upon the backs of his children ; Truly one reason is , because they have *lived long in sin* ; they have been long a sinning , and therefore God is long a correcting : God puts them to THEIR *How-longs* , because they have put God to HIS *How-longs*. *Exod. 6. 28. HOW LONG refuse ye to keep my Commandments, and and my Laws ? HOW LONG will this people provoke me ? and HOW LONG will it be ere they believe ? Jerem. 4. 14. HOW LONG shall thy vain thoughts lodge within thee ? Hosea 8. 5. HOW LONG will it be ere they attain to innocency, &c.* And truly if they have made God complain of THEIR *How-longs* , no wonder if God make them complain of HIS *How-longs*. But then again , another and the main reason is , because *the work is not yet done ; they do not receive Instruction by their Correction, else affliction would quickly cease.* God giveth not a blow , he draws not a drop of blood , more then needs , *For a season, if NEED be, ye are in heaviness ; if there be heaviness, there*

there is need of it; and if heaviness continue long, there is need of it. It is not to gratifie their Enemies that God keeps them so long under their lash, but to teach them; not that God afflicts willingly, &c. but that he may do them good in their latter end; that by the rod of Correction he may drive out that folly which is in their hearts: And when that is done, then they shall stay no longer for their deliverance; then God opens the prison doors, and throws the rod into the fire; and infinite mercy it is, that they are not delivered till they are bettered; that God will not cease chastening till they are willing to cease sinning; saying, I have borne affliction, I will offend no more; that which I see not, teach thou me; and if I have done wickedly, I will do so no more.

Ninthly, take notice from hence, what unteachable creatures we are by nature, who will not set our hearts to receive Instruction till we be whipt to it by the rod of correction, and hardly then neither; unless God multiply stripes, it is not multiplying

Lam. 3. 33.

9 Branch
inform.
How un-
teachable
we are by
nature.

12. 28 10. *tipling of precepts that will do us good; there must be stripe upon stripe, and affliction upon affliction, as well as line upon line, and precept upon precept, or else it is in vain: we are so brutish, with Ephraim, that we make God spend his rods upon us; and when all is done, God must turn us by main strength, or else our folly will not depart from us. This is a lamentation, and should be for a lamentation: We would say, that were a very bad child that will be taught no longer then the rod is upon his back! such are we, we are so indocible that we put God to it, as it were to study what methods and courses to take with us. How shall I do for the Daughter of my people? I will melt them and try them, &c. Well; let us judg our selves, and justifie God.*

10 Branch
 Iso m
 How much
 good hearts
 lov: In-
 stru: n.

Tenthly, and lastly, It sheweth us on the contrary, *How much gracious hearts are in love with the Word,* for the improvement of their spiritual knowledge, wherein they can put such an estimate upon their sufferings, and account that their blessing

blessing which other men call their
 misery; BLESSED is the man
 whom thou chastenest and teacheſt.
 The Psalmist in another place speak-
 eth very warmly to this purpose; It
 is good for me that I have been af- PS. 119. 71
 flicted: why? that I might learn
 thy Statutes: He loveth the Word
 ſo dearly, that for the Words ſake,
 he is in love with affliction: The
 whip, the rod, the priſon, the wil-
 derness, any thing, is precious that
 brings Instruction with it. Carnal
 people can be content to dye in their
 ignorance, ſo they may dye in their
 neſt; whereas gracious hearts think
 not much to go to School to a Bride-
 well; and even while the blood is
 running down the back, can ſay, it
 is good, becauſe they are taught by
 it. O the different account that
 Grace and Nature make of the ſame
 Diſpenſation! It is proud diſdain to
 ſcorn to be taught by the loweſt of
 Gods Uſhers: The treaſure is precious,
 though in an earthen veſſel: There is
 none too old, none too wiſe, none too
 high, to be put into the meanest Vilis ſape
cadus no-
bile neſtar
habet.
 School on this ſide Heaven.

I have done with the use of Information; I come now in the second place to the Use of *Exhortation*.

Use Exhor.

And it is
to four
sorts of
People.

1. Such as are yet free from sufferings.
2. Such as are under sufferings.
3. Such as are come out of a suffering condition.
4. Parents in reference to their children.

1 Branch
Exhort.
To them
that are
free from
sufferings.

The first branch of *Exhortation* is to such as through the patience and forbearance of God are yet free from chastisement and affliction; The Candle of the Almighty doth shine in their Tabernacle, and they wash their steps in butter, &c. Why now, would ye prevent chastisement and keep off the strokes of divine displeasure from your selves or families? Let me commend unto you.

A twofold *Caution* from this
Doctrine.

1. Study these Lessons well while ye are in the School of the Word.

2. Labour to be instructed by the chastisements and afflictions which you see upon other men.

First

First, If you would prevent chastisement, study these and the like Lessons well, while ye are under the Teachings of the Word: Therefore doth God send us into the School of affliction, because we have been non-proficients in the School of the Gospel; because we will not hear the Word, we force God to turn us over to a severer Discipline, and to have our ears bored with affliction, and then saith God, now hear the rod, and who hath appointed it. O my beloved, labour, I beseech you, to profit much by the Teachings of Jesus Christ in the Gospel; set your hearts to all the truths and counsels of God revealed to you therein. The Gospel is the model or platform of sound words, able to make you sound Christians, wise to Salvation; O let your profiting be made known to all men. In special, set you hearts to those Instructions or Lessons propounded in the Doctrinal part of this subject; for the neglect whereof God is forced to send his people into captivity, that there he may teach them with the bryars and thorns of the wilderness. In particular.

1. Learn,

1 Caution,
To prevent affliction labour to profit by the Word.

2 Tim. 1. 23
ἐπιβλέποντες
τοῖς ὑγιαινούσιν
λογαῖς
2 Tim. 2.
23.

1. Learn, in the time of your peace and tranquility, to lay to heart the sufferings of the rest of your brethren that are in the world. Remember them that are in bonds, as bound with them; Think of them that are in prison, whose feet are hurt in the stocks, and the irons do enter into their soul, with the very same affection and affliction of spirit, as if you your selves lay bound in chains by them in the same dungeon; put your Souls in their Souls steads; and content not your selves with those loose, and fruitless, and transient glances, which those that are at ease in Sion do usually cast upon men in misery; a cold Lord have mercy on them, and there's an end; Remember them that are in bonds, as bound with them; and that you may know you are not to confine your compassion to prisoners onely, it follows, *And them that suffer adversity, &c.* Learn to sympathize with all the people of God under any adversity whatsoever; hide not your eyes, and shut not up your bowels of compassion, from any that are in a suffering condition; and

Be thou
warmed
and filled.
Jam. 2. 16.

and that upon this account, *As being your selves in the body*; If the duty respect thy brother, the motive respects thy self; *thou art yet in the body*; and while you remain in the flesh, you cannot promise your selves one hours exemption from troubles; but are exposed to the same common calamities which attend a state of mortality; as it is an argument of comfort to them that are in affliction, that their temptations, and tryals are common to men; God doth not single them out to encounter with unparalleled affliction, so on the other side it is an incentive to compassion to them that are free, to consider that they are liable to the same temptations; and therefore should measure out the same compassions to their suffering brethren, that they would expect in the same tryals; not knowing how soon the cup of trembling may be put into their own hand; to be sure, insensibleness of other mens miseries will hasten it; They put far away the evil day; they lie upon beds of Ivory, &c. eat Lambs out of the flock, and Calves out of the stall, &c. drink wine in bowls,

I Cor. 10.
13.

Amos 6. 35
43 5, 6.

Verse 7.

bowls, &c. i. e. they give themselves up to all manner of sensuality, and thereby drown the sense of their brethrens miseries; they are not grieved for the afflictions of Joseph; they lay not the affliction of the Church to heart, it never cost them an hours sleep, they abated nothing of all their sensual excesses; they never turn aside to shed one tear over bleeding Sion in secret; what follows? why, saith God, therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed; as if God should have said: As I live, because you have not pityed your brethren in captivity, you your selves shall be led away captive, and the next turn shall be yours; and there you shall learn by experience, what it is to be plundered, and what it is to lie in chains; what is it to have cruel Taskmasters set over you, what it is to want bread; you shall banquet it no more; you shall feel by sense what you would not feel by sympathy. And therefore, Christians set your hearts to the afflictions of the Church

Church and people of God; it is the great duty which the times call for; and I am afraid God is now visiting England and London for the neglect of this duty; We are verily guilty concerning our brethren, in Germany, in Ireland, in England, and Scotland, &c. in that we saw the anguish of their souls, when they besought us, and we would not hear; therefore is this distress come upon us; We have not grieved their sorrows, nor wept their tears, nor sigh'd their groans, nor bled their blood; and therefore may fear, lest God should say unto us also, even unto us, *With the next that go into captivity, they shall go into captivity; with the next that are plundered and spoil'd; London shall be plundered and spoil'd, with the next that shall be imprison'd, you shall be taken prisoners; with the next that shall be slain with the sword; you shall be slain with the sword; your wives shall be made widows, and your children shall be made fatherless, and your dwellings shall cast you out, and be left desolate; and therefore let us look to it, and know in this our day the things of our peace, before they*

they be hid from our eyes; Shew compassion, that you may not need compassion, or, if you need it, you may find it.

In like manner set your hearts to the other Lessons which God teacheth by his chastisements.

Prize Creature comforts more, and surfeit upon them less; be more thankful, and less sensual; especially prize a Gospel while ye have a Gospel; prize it by its worth, that you may
 Amos 8 1: *not prize it by the want; prize it that you may keep it, lest you prize it one day when you cannot recover*
 Hosea 5.6. *it; that's a dreadful word, They shall go with their flocks and with their herds to seek the Lord, but they shall not*
 Amos 8. 11. *FIND Him; And I will send a famine, not of bread, nor a thirst of water, but of hearing the Word of the*
 Verse 12. *Lord, &c. and they shall run to and fro, to seek the word of the Lord, and Shall not FIND IT.*

Study self-denial, meekness of Spirit; labour to discover the hidden corruptions of your own hearts, be still digging into that dunghill, you will find it a bottomless-pit; The heart is deceitful above all things, and desperately

Jer. 17 9.

perately wicked, who can know it? I the Lord search the heart. Oh entreat the Lord to discover your heart to you.

Study Scripture-evidence for your interest in Christ; rest not in any evidence, which you will not venture your souls upon, if you were to dye this moment.

Labour to maintain sweet communion with God; to be able to say with the Apostle, and to say truly, Our communion is with the Father, and with his Son Jesus Christ; Make God your choyce, and not your necessity, and labour to maintain such constant converse with him, that when you dye, you may change your place only, but not your company. 1 Joh. 1. 3.

Live up in the exercise of your grace; add to your faith vertue, to vertue knowledge, and to knowledge temperance, and to temperance godliness, and to godliness brotherly kindness, and to brotherly kindness charity; Be adding one grace to another, and one degree of grace to another, and one exercise of grace to another exercise of grace, that you may not put God to add affliction 2 Pet. 1. 5, 6.

to affliction, and sorrow to sorrow; while others are adding sin to sin, drunkenness to thirst, do you adde grace to grace: Be stedfast and unmovable, alwayes abounding in the work of the Lord, &c.

Job 22 21 Acquaint your selves with God, and good shall come thereby. Study to know God more, and love him better: This is Life eternal, &c. Job. 17. 3.

Hosca 6. 3. Then shall we know, if we follow on to know the Lord.

Hoc age. Minde, I beseech you, while you are in your strength and peace, that one thing necessary: there is but one thing necessary; there be many may-be's, but one must-be: O take heed of industrious folly, and dis-spirit not your selves in the pursuit of trifles; minde your work.

Redeem the time, the dayes are evil: O that Christians would study the worth of time; value a day; say of every HOUR, yea of every moment, This is TIME: Redeem time while you have it: redeem time while time may do you good: Evil dayes are coming, wherein you will say, I have no pleasure in them. Yea, the dayes are

are evil; evil with sin, evil with sorrow: redeem the time to do good, to receive good, that neither you may be the worse for the times, nor the times for you: Happy shall that man be call'd, who contributeth not to the heap of the God-provoking abominations, nor receiveth impressions from the hypocrisie and prevarication of the present generation.

Study the sufferings of Jesus Christ: Resolve, with Paul, to know nothing but Jesus Christ, and him crucified: A due contemplation of the Cross will heighten Christs Love, and lessen your own sufferings.

And labour to get your conversation in Heaven: Looking for, and ^{* 2 Pct. 3.} hastening to, or as the word signifies, ^{12.} *ἡμεῖς ὁρῶ-
μεν καὶ περι-
σπούμεν,* ^{εἰς τὸν οὐρανόν.} *hasting, the coming of Christ:* Say, Come Lord Jesus, come quickly.

In a word, brethren, study, and study through-ly, the

{	Sinfulness of Sin.
	Emptiness of the Creature.
	Fulness of Christ.

And

And in	<i>Inward</i> <i>Convincing</i> <i>Experimental</i> <i>Powerful</i> <i>Sweet</i> <i>Abiding</i>	<i>Teach- ing.</i>
all these,		
and the like		
Lessons, labour for an		

Content not your selves, Christians, with a *general, slight, superficial, unsavoury, powerless, flitting* Knowledge: rest not in *notions*; be not satisfied with *expressions* without *impressions*; nor with *impressions*, that are not *abiding impressions*; that are like *figures written in the sand*: this is the ruine of professors. Those professors, their *names* shall be written in the *dust*, who write *divine instructions* in the *dust*: at least, if God have a minde to do you good, expect that he should send you into the *House of Correction*, and there *teach* you with *scourges*, and write his *Instructions* in your *blood*.

And therefore if you would prevent so severe a Discipline, oh improve your time well in the School of the Word; while you have the
 John 3 35. *light, walk in the light, lest darkness*

ness come upon you . while you sit under the Teachings of the Gospel, labour to get knowledge answerable to the means , and grace answerable to your knowledge. Thus much for the first Caution.

I come now to the second Caution.

2 Caution,
Labour to
profit by
other mens
sufferings.

If you would prevent affliction, labour to be instructed by the chastisements which you see upon other men. God deals with his children as Tutors do with the children of Princes, whip them upon strangers backs. Thus God scourged Israel upon the back of the Nations round about; Zeph. 3. 6. *I have cut off the Nations, their towers are desolate, I made their streets waste that none passeth by, their Cities are destroyed, so that there is no man, that there is none inhabitant: SORT WORK!* But their punishment, was Israels Caution; I said, Surely thou wilt fear me, thou wilt receive instruction: The Worlds judgements are the Churches instructions, and God lookt that his people should have made that use of this practical
L doctrine;

Verse 7.

doctrine ; I said , Surely thou wilt fear me , thou wilt receive instruction : God had gracious ends in this dispensation ; his severity to strangers , was his tender mercies towards Israel ; he spared not the Nations , that he might have spared them , so their dwellings should not be cut off : God cut off the Nations , vers. 6. that he might not cut off Israel : Behold (as the Apostle saith in another case , Rom. 11. 22.) the goodness and severity of God ; severity to the Nations , but goodness towards Israel , had they continued in his goodness , had they received instruction by their neighbours destruction. And as God punished Israel upon the Nations backs , so God punished Judah upon Israels

Jer. 7. 12.

back : Go ye now to my place in Shiloh , and see what I did to it , for the wickedness of my people Israel : Israels chastisements should have been Jerusalems teachings , and by their stripes she should have been healed ; for the neglect whereof God is highly displeased , and speaks concerning this in a very angry dialect ; And I saw
when

when for all the causes whereby back-
sliding Israel had committed adul-
tery, I had put her away, and given
her a bill of divorce; yet her trea-
cherous sister Judah feared not, but
went and played the Harlot also. Jer. 3. 8.
God took it ill, that Jerusalem
should slight the kindness of such a
Cantion, and despise the counsel
which was written to her in her
sisters blood; q. d. I would have
made Jerusalem wise by Samaria's
harms, and taught her by a rod
which she only saw: but she fear-
ed not; she hardened her heart
through unbelief, and either would
not understand the Cantion, or da-
red me to my face to do my worst,
while by her shameless whore-
doms she went on to provoke me
to jealousy. This hasteneth that
judgement upon her self which she
despised on others; Judah must
feel Israels rod, because she would
not bear it; As Israel must suffer
those judgements on the Nations
which she would not improve; by
those very Nations by whom she
would not be instructed, she must
L 2 be

be destroyed, Zeph. 3. 8. So Judah must feel what she feared not at a distance; she that would not tremble at her sisters divorce must suffer divorce her self, and be judged as women that break wedlock, &c. Ezek. 16. 38. And bear her own shame for her sins that she had committed more abominable then they, vers. 52.

Beloved Christians, if we would prevent the like severity, let us take heed of the like security; God hath been a long time scourging England upon Germanies back, and upon Irelands back, and upon Scotlands back; God hath for these many years scourged London on the back of all the Cities and Counties round about; and God doth dayly scourge every one of us in particular upon the back of our suffering brethren, in divers kinds; his design is, that we should fear him, that we should receive instruction; If we altogether fail his expectation, we may fear that the same rods are preparing for our backs, wherewith they have bled, yea that their
rods

rods shall be turned into scorpions to us ; we sin worse then others, when we sin those very sins for which others have been punished before our faces, and add contempt to their transgressions ; and how just will it be with God , if as we aggravate their sins, so He aggravate upon us their plagues ; that we that would not be bettered by Gods warning pieces should be destroyed by Gods murdering pieces ; that we that would not see and learn, should feel and perish ; even particular judgments should be our documents ; Remember Lots wife ; her pillar of salt should season our hearts, that when the judgments of God are abroad in the Earth, we that are the inhabitants (not of the Earth only, but) of Sion also, may learn Righteousness. Even those judgments which the Magistrate doth execute by Gods appointment, are chiefly for caution to standers by , that others may hear and fear , and do no more any such wickedness, &c. How much more those judgments which the Lord

Documents
documents

Deut. 13.

11.

himself doth execute ? *vid. Psal.* 64. 7, 8, 9, 2 *Pet.* 2. 6. When the father is correcting one child, the whole family should fear and tremble.* *Go to my place in Shiloh;* saith God to the Jews, *and see what I did to it for the wickedness of my people Israel.* If we would learn by other mens sufferings, we should prevent our own; this is the way to prevent sufferings.

The Lord make us wise to Salvation.

a Branch
of Exhort.
to such as
are under
affliction.

I come to the second branch of Exhortation, *sc.*

To such as yet lie under affliction, and the chastisements of the Almighty.

Take notice of
Gods design.

Take notice, O thou afflicted Soul, *what Gods design is in afflicting of thee, and make it thy design,* namely, that thou mayst be taught, that correction may be turn'd into instruction; *hear the rod, and who hath appointed it.* It is the great mistake and folly of men, that they make more haste to get their afflictions removed than sanctified; *The captive exile hasteneth that he may be*

Mic. 6. 9.

Isa. 51. 14.

be loosed, that he should not dye
 in the pit, &c. q. d. men would fain
 break prison, or leap out at the
 window, before God open the door;
 But this their way is their folly:
 so the following words imply;
 But I am the Lord thy God that di-
 vided the Sea, whose waves roared, Verse 15.
 the Lord of Hosts is his Name; q. d.
 Men would fain be delivered, but
 they take not the right course;
 Deliverance belongs unto me, I
 'am the Lord thy God that divided
 'the Sea, and made it a way for my
 'ransomed to pass over, and that
 'when it was most tempestuous,
 'when the waves thereof roared:
 'When I will deliver, no obstructi-
 'on can stand in the way; and yet
 'Israel now in captivity will not
 'look to me: I am the Lord of
 'Hosts, that have all the Armies in
 'Heaven and Earth at my command;
 'and yet when they are besieged
 'with troubles and dangers, I can-
 'not hear from them, they run to
 'the creature, and neglect God; or
 'if they cry to me in their distres-
 'ses, it is for deliverance only, but
 L 4 not

' not for teaching, though I have
 ' put my words in thy mouth, vers. 16.
 ' that is I have given them my Laws
 ' and Statutes, wherein I have made
 ' known my design in affliction,
 ' why I send them into captivity,
 ' namely, that there I might
 ' TEACH THEM; that I might
 ' humble them, and prove them, and
 ' make them know what is in their
 ' heart. This is the shortest way
 ' to deliverance, and in this path if
 ' they had trod, I would have plant-
 ' ed the Heavens, and laid the found-
 ' dations of the Earth, vers. 16. even
 ' the NEW HEAVENS and
 ' the NEW EARTH of Jerusa-
 ' lems Restoration, and have said to
 ' Sion, Thou art my people, in the same
 verse. This is Gods method wherein
 he will own his people, and wherein
 if they meet him, they shall not stay
 long for their deliverance.

And therefore be wise, O thou
 afflicted, tossed with tempest, and not
 comforted, be instructed, lest Gods
 Soul depart from thee; make more
 haste to be taught, then to be deli-
 vered; and chuse rather to have
 thy

thy affliction sanctified, then removed; that is observable in *Elihu's* Speech: *Hypocrites in heart heap up wrath* (i. e. add to their own calamities) why? they cry not when bindeth them. Why as it is, *Job 34. 32. That which I see not, teach thou me; if I have done iniquity, I will do no more.*

Consider,

1. That this is *Gods design*, that he might teach thee by his chastisements, and if thou crossest *Gods design*, it is just with God to cross thy design; if thou wilt not let God have his end in instruction, he will not let thee have thy end in enlargement, The only way to retard deliverance, is to make too much haste to be delivered; and he that believeth will not make haste.

1. If we cross Gods project, God will cross ours.

2. Consider, That bare deliverance is not the Blessing: I told you before, that deliverance alone is but the fruit of common bounty; He tell you more now: Deliverance alone may be the fruit of the Curse; a man may be delivered in wrath, and not in love; Deliverance from one affliction may but make way for another;

2 Deliverance is not the Blessing.

Levit. 26.
27, 28.

Levit. 26.
23, 24.

It is sad to
have affli-
ction, but
not the
blessing.

for a greater : Affliction may return, like the unclean spirit, with seven more worse then it self; So God threatens an unteachable people; *If by these things ye will not be reformed, but will walk contrary to me, cross my design in my chastisements, then will I walk contrary to you, I will cross your design and in stead of deliverance, I will punish you yet seven times more for your sins. The blessing of correction is instruction; O let not God go till he bless thee.* It is a sad thing to have affliction, but not the blessing of affliction; to feel the wood of the Cross; but not the good of the Cross; to taste the bitter root, but not the sweet fruit of a suffering condition; the Curse, but not the Cordial. Truly in such a case one affliction may not only make way for another, for more, for greater; but affliction here may make way for damnation hereafter; and as one saith wittily, — by all the fire of affliction in this world, a man may be but per-boild for Hell. And therefore mind instruction, study the Lessons of a suffering

suffering condition, *ut sup.* and be importunate for nothing so much as *to be taught of God*; and to be taught not with a *common* teaching, but that *special, Covenant, saving* teaching, which *changeth* the Soul into the *nature* of the *Truth*, and and makes the Soul *holy* as it is holy, and *pure* as it is pure, and *heavenly* as it is heavenly; *He for our profit, that we might be partakers of his holiness,*

Heb. 12 10

Third Branch of Exhortation,

*To them that are come out of affliction and fiery tryals; Sit down, Christian, and reflect upon thy self, turn in upon thine own heart, examine thy self; Have teachings accompanied chastisements? hath the rod budded? cast up thy accounts; What hast thou learned in the School of Affliction? Not to go, over the larger Catechism of those twenty Lessons again, view the abbreviate; Hath God discovered to thee the sinfulness of sin, the emptiness of the Creature, the fulness of Christ? Is no evil like to the evil of sin? * no good like to Jesus Christ?*

3 Branch
of Exhort.
to such as
are come
forth of af-
fliction.

* Fornica-
tur anima
que averti-
tur abs te
& querit
extra te ea
que pe-
ra & liqui-
da non in-
venit nisi
cum redi-
as ad te Aug.
Confess. l.
2, c. 5.

Christ? is the world become an empty vanity, a mockery, a nothing in thine eyes? Canst thou say, it is good I have been afflicted? and canst thou point out that good, and say, This I had, this I have got by my sufferings; I know divine Truth more inwardly, more clearly, more experimentally, more powerfully, more sweetly, then ever; it hath a more abiding impression upon my heart?

I would speak a word.

1. To them that can evidence these teachings to their own Souls.

2. To them that cannot.

First, To those who through grace do find the fruit of affliction in the savory and saving teachings of God upon their hearts; let me by way of Exhortation commend a threefold duty to you.

Three du-
ties.

1. Study to be thankful.
2. Labour to preserve the teachings of God upon thy spirit.
3. Learn to pray for them that are afflicted, and what to pray.

First,

First, *Study to be thankful*; Hath God taught thee as well as chastised thee? O say with David, *What shall I render to the Lord?* For consider how great things God hath done for thy Soul.

1. God hath done more for thee, then if he had never brought thee into affliction and trouble, or then if he had brought thee out the same day on which he sent thee in; if he had delivered thee upon the first prayer that ever thou madest in thine affliction, it had not been a comparable mercy to his teachings of thee by affliction; Prevention and deliverance may be in wrath, *ut sup.* but God never teacheth the Soul but it is in love.

2. God hath doubled his mercy and loving kindness to thee, he hath commanded deliverance and instruction too; a twofold mercy; yea, as Deliverance and Instruction were the return of Prayer, a treble, a multiplied mercy; which should greatly endear the heart to God, and make it sing with David, *I will love the Lord, because he hath heard the voice*

1 Duty, Thankfulness. The privileges of being taught as well as corrected. 2. It is better deliverance.

2. It is a double, a multiplied mercy.

Ps. 116. 1.

voyce of my Supplication, upon the return of prayer in a single deliverance, God expects the return of praise, Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me, how much more when he wreaths and twists his mercies one in another, ? double and treble and multiplyed mercy, calls for double and treble and multiplyed thankfulness; when God loads us with mercy we should load him with our praises.

3. a seal of Adoption.

Heb. 12.
11.

Psa. 89. 31,
32, 33.

Heb. 12 7.

3. *Instruction* is the Seal of God, which set upon *Correction* doth seal up *Adoption* and *Son-ship*, to them that are exercised thereby; the children of affliction are, by Divine Teaching, sealed up the children of promise: If his children forsake my Law, speaking of Christs spiritual Seed, I will visit their transgression with a rod, &c. but my loving kindness will I not take away; I will visit them with the rod, that is, I will teach them with the rod, it shall be a rod of *Instruction* to them, that is the childrens portion; if his children forsake me, &c. God deals with

with you as with *Sons*. Behold oh thou Christian soul, God hath done that for thee in thy *sufferings*, which possibly be *denied* thee in thy *prosperity*, given thee an *Evidence* of thy *Son-ship*; he hath made thy *suffering* time thy *sealing* time; and hath *allured* thee and *brought* thee *Hos. 2. 14.* into the *wilderness*, and there hath *spoken* comfortably to thy heart. Thy *Patmos* hath been thy *Paradise* wherein he hath given thee his loves.

4. God hath consecrated thy *sufferings* by his *Teachings*: *Afflictions* have taken *Orders* as it were, and stand no longer in the rank of *Ordinary Providences*; but serve now in the *Order of Gospel Ordinances*, officiating in the holy garment of *Divine Promises*, and to the same *Uses*. What is the great end and design of the *Promises*? the *Apostle* tells us, *2 Pet. 1. 4.* *There are given to us exceeding great and precious Promises, that by them we should be partakers of the divine nature, i. e. of gracious dispositions and qualities, which make the soul resemble*

4. Sufferings are consecrated.

Heb. 12. 10

To you is
is GIVEN
not on'y to
believe, but
to suffer.

Ph. 1. 29.

5. The suf-
ferer is
consecra-
ted,

ble God, holy as he is holy, &c. this is the end of *Divine Promises* and *Ordinances*; and mark, what the Apostle *Peter* affirms of the *Promises*, the very same doth the Apostle *Paul* affirm of Gods chastisements, *He for our profit, that we might be PARTAKERS Of His HOLINES*: See, by vertue of *divine teaching afflictions* advanced to the same degree and office with *Gospel Ordinances and Promises*; so that what hinders, why we may not give those titles of honour to *Afflictions*, which the Apostle here gives to the *Promises*, and say, *There are given unto us exceeding great and precious Afflictions, that by them we might be partakers of the divine nature, that is, made partakers of his holiness*. See, O thou afflicted soul, by *teaching God* hath changed the very nature of affliction; He hath turned thy water into wine; a prison, a bed of sickness, into a school, into a temple, wherein he hath taught thee into his own likeness.

5. As God hath consecrated thy sufferings, so he hath consecrated thee

thee also by thy sufferings. As it is said of Christ, *He made the Captain* Heb. 2.10. of our Salvation perfect through sufferings: *τελειῶσαι* he consummated, or perfected; Christ became a perfect Mediator by his passion; the Cross was the complement and absolution of his Mediatorship-office; Joh. 19.30 *Transacta* hence you hear him cry upon the *sunt omnia.* Cross, *τετέλεσται*, It is finished. And thus also may it be said of the members of Christ, they are perfected by sufferings; Chastisement being coupled with teaching, is the Consecration and Consummation of the Saints: *I fill up*, saith Paul, that which is Behind of the afflictions of C. 1. 1. 24. Christ in my flesh; the after-suffer- *τὰ ὑπερή-* ings of Christ. As Christ as a Me- *μαλα.* diator, so Christ as one Body, with his members, is compleated by sufferings; *I fill up* that which is behind: Christ is not full till all his members have had their measure of sufferings; You have need of patience, that Heb. 10.36 when you have done the will of God, you may inherit the Promises. When we have done Gods will, all is not done; there is somewhat to be

be suffered, without which the Christian is not in a capacity to receive his inheritance; you have need of patience, sc. to carry you through the suffering part of your work, as well as the doing, that so being perfect, you may inherit the Promises.

6. Crown'd
with the
Blessing.
He is blest,
quia e-
yudicatur ad
beatitudinem.
Greg. Mc-
ral. in Job
5. 17.

Lastly, By adding instruction to correction, God hath crown'd thee with the blessing: * Blessed is the man whom thou chastenest and teachest: God hath turn'd the Crown of thorns into a Crown of gold, and set it on thy head, and now brings thee forth wearing this Crown, and shews thee, as it were, to the world as a monument of free-grace, proclaiming before thee, Thus shall it be done to the man whom God will honour.

Well then, Christian, take up thy quid retribuam? sit down and consult with thine own Soul, what to render for so rich a mercy? and behold, it is resolved to thy hand: Psa, 50. 15. I will deliver thee, and THOU SHALT GLORIFIE ME: Behold God hath not only deliver-
ed,

ed, but taught thee, now therefore
he expecteth glory from thee.

Glorifie God,

Glorifie
God,

1. With
your lips.

1. *With thy lips; I cryed to him
with my lips, and he was GLORI-
FIED with my TONGUE: Let
the lip of prayer be turn'd into the
tongue of praise; make your tongues
your glory, by proclaiming Gods glo-
ry; be telling what great things
God hath done for you; say with
David, Come and hear all ye that
fear God, and I will tell you what he
hath done for my Soul: abundantly
utter the memory of his great good-
ness, make his praise glorious. Extol
him in Psalms of Thanksgiving:
Sing unto the Lord, O ye Saints of
his, give thanks at the remembrance
of his holiness: He that offereth me
praise, GLORIFIETH ME.*

Psa. 66. 17

Psal. 30 4:

Psa. 50. 23.

2. *Glorifie God with thy life,
live his praise; hath God taught
thee? If thou wouldst glorifie God,
go and put all the Lessons which
thou hast learned into print: shew
forth the graces of him that hath
called thee out of darkness into his
marvelous light; print them in such*

2. With
your lives.

1 Pet. 2 9.
τὴν ἀρετὴν
τῆς ἐξελ-
lencies.

Psa. 50. 2.]

Loquere ut
te videam.]

Mat. 516.

* Cælum
quoddam
lucidissi-
mis virtu-
tum stellis
exornatum.3. Be rea-
dy to teach
others.

a legible character, that who so *run*
 may read: *Lip-praise* is good, but
life-praise is better; *He that offers*
me praise glorifieth me, and to him
 that ORDERETH HIS CONVER-
 SATION ARIGHT will I shew
 the Salvation of God: It is good
 to speak so, that men may see; that
 standers by may be Gods witnesses
 and yours, that you are taught of
 God; and say, *Lo what hath God*
wrought? how holily, and humbly,
 and fruitfully, and self-denyingly do
 these servants of God walk since
 they came out of tribulation? Live
 so, that you may take off the
 scandal of the Cross of Christ, and
 bring men into love with a suffering
 condition: Let your light shine before
 men, that they may see your good
 works, and glorifie your Father which
 is in Heaven; * that you may be a
 little Heaven sparkling with bright
 stars of divine graces, as it was said
 of Joseph.

3. Now God hath taught thee,
 be thou ready to teach others: It is
 a debt which thou owest to all thou
 conversest with; When thou art
 converted,

converted, strengthen thy Brethren. Communicate what God hath taught thee to thy yoke-fellow, children, servants, friends, upon all seasonable opportunities. Sanctified knowledge is communicative; Freely thou hast received, freely give. * God never lighted this candle, that it should be put under the bed, or under the bushel; the bed of pleasure, or the bushel of profit; but that it may be put into the candlestick of thy conversation, and so shine before men, that they may see, and glorify thy Father which is in Heaven. This is indeed to glorify God. And thus much for the first Duty. I come to the second Duty; and that is:

* Mark 4.
21.

Labour to preserve the teachings of God upon thy Spirit. Study how to maintain that sweet gracious frame of heart into which God hath taught thee by affliction. It is the duty which Christians should practise, as oft as they come from the Word, or any other divine Ordinance: When we come out of a Sabbath, we should sit down, and observe.

2 Duty,
To preserve a
good frame
of spirit.

observe with what frame of spirit God sends us away from the Ordinance; If the Ordinance hath left no *savory gracious impression* upon the heart, to lie in the dust, and mourn, and commune with our own hearts, and lament after God: If there be an Ordinance-frame, we should rejoyce in it, *blest God* for it, and labour to keep up such a frame upon the heart till the next solemn approach to God. Christians, how much more should this be our care and study when we come out of Gods furnace, that solemn Ordinance of affliction, to labour to maintain that melting frame of heart, that warmth and heat, that life and vigor which we have brought with us out of affliction. Look to your selves, that ye lose not those things which God hath wrought in you. To that end take a few Means or Helps.

2 John 3.

Means to
preserve a
good frame
of heart.
1. Be of-
ten peru-
sing your
Lessons.

First, Be often reading over the LESSONS which God hath taught you; frequently revive the remembrance of them in your heads, and work the impressions of them upon your hearts: labour not only to say them

them without book, but indeed to
 get them by heart. I tell you Chri-
 stians, you have need to take much
 pains with your selves, to keep the
 Teachings of God alive upon your
 spirits: For be sure of this, that
 you will finde a great difference be-
 tween your hearts yet under afflicti-
 on, and when the affliction is taken
 off; and without infinite watchful-
 ness your hearts will be too hard for
 you: *The heart is deceitful above*
all things, and desperately wicked. Jer. 17. 9.
 There is much of a Pharaoh-like
 disposition in every man, very prone
 to harden when the storm is over.
 It is sad and wonderful to consider,
 how a corruption will lie as if it
 were quite dead, while danger and
 death are before us, and how sud-
 denly and powerfully it will revive;
 and without special take heed, be-
 tray the Soul, when the danger is
 over. That Caution which God
 by Moses gave the Israelites in the
 wilderness, may make every wise
 Christian to tremble: *I know their*
imaginations, which they go about
 EVEN NOW, BEFORE I have
 brought

Deut. 31.
 21.

brought them into the Land, which I swore. Their hearts were secretly projecting for their lusts, even while they were yet smarting under the rod: and in the howling wilderness they are forecasting how to satisfy sense, and serve their carnal interests, when they should come into the Land that flowed with milk and honey. Possibly, these were not down-right resolves; but saith the Lord, I know their imaginations: O my Brethren, we should harken to the whisperings of Lust in our own bosoms, and labour to suppress them; to crush the Serpent while it is in the shell; for if there be such floatings of sin in the imagination, while yet in durance, what projecting and contrivements will there be in the heart when liberty and enlargement shall present temptations and opportunities? And therefore keep we our hearts with all diligence: or as the Hebrew *brafeth* it, of all keepings keep our hearts, for out of them come the issues of life: and when the days of the affliction and trouble are gone, work Truths,

Prov. 4 23.

Hic fons
boni, et pec-
candi origo
Hieron.

Truths, and Counsels received, frequently and fixedly upon your Consciences; that you may, like good Scribes, instructed to the Kingdom of God, bring out of your treasures things new and old; and have always in a readiness wherewith to oppose and check temptation, and may practise every Lesson which God hath taught you, in the season thereof.

Mar. 13. 52

Secondly, *Renew, also, often upon your Souls, the remembrance of the sharpness and bitterness of the affliction: it will be a notable corrective to sensuality, and give check to sinful excesses. The flesh will quickly grow wanton when it findeth ease; Jeshurun, when the yoke was got from under the yoke quickly waxed fat, and kicked: They soon forgot his works, they waited not for his counsel, but lusted exceedingly: WORKS and COUNSEL, CHASTISEMENTS and TEACHINGS were quickly forgotten, when once the affliction was over, They quickly forgot a barren wilderness, in a land that flow-*

2. *Help,*
Renew the remembrance of the affliction.

Deut. 32.
15.
Psal. 106.
13.

ed with milk and honey: They waited not for his Counsel; they grew weary of Counsel, when once free from Correction; and chose rather to walk by the dictate of their own lusts, then of Gods Laws, till at length God grew as weary (if I may so say) of counselling, as they were of being counselled: and gave them up to their own hearts lusts, to walk in their own counsels: That they that would not live by Gods counsels, should perish by their own. And therefore, you that are come out of the house of bondage, remember the sorrows of a suffering condition; set not your heart so much upon the pleasure of your present enlargement, as upon the bitterness of your former captivity. The Church found great advantage in it, when returned from Babylon: Remembering mine affliction and my misery, the wormwood and the gall; my Soul hath them CONTINUALLY in remembrance; and what was the fruit of it? it follows, And is humbled in me: The meaning is this; The people of God among the Jews

Psa. 81. 12.

Lam. 3. 19.

Jews (that desired to keep close to God after their great deliverance) experienc'd a *serious and constant remembrance* of those *seventy years sufferings*, to be an excellent *preservative* to that *humble and gracious* frame of heart, which God wrought them into, in their *captivity*: And yet that is not all; As remembrance of affliction preserved *Humility*, so Humility strengthened *Faith*: This I recall to mind, therefore have I H O P E : Tribulation wrought patience, and patience experience, and experience H O P E, &c. By the kindly operation of the remembrance of former Dispensations, she began to conceive good H O P E through grace, that God had not chastened Her in wrath, but in love; and that all her Tribulations were the fruit of the Promise, not of the Threatening; a Blessing, not a Curse. Go you and do likewise.

Rom. 5.3.

3 Help.
Remember all

Thirdly, Call often to mind the *sad discourses and reasonings*, the *fears and tremblings*, which you have had in your bosoms in the *your uncomely carriage in affliction.*

times of trouble and distress: Thus the Church, *Lam. 3. 17.* *I forgot prosperity*: She had been so long in a suffering condition, that now she can scarce remember that ever she saw a good day in all her life; and at length she sits down, and giveth herself up to despair; *And I SAID, my strength and my hope is perished from the Lord*; She remembreth what un-*believing conclusions* she made in her affliction; *I SAID, &c.* And so the Prophet *Jeremiah, Vers. 54.* *Waters flowed over mine head*; then *I SAID, I am cut off*; when he began to sink in the mire, he remembreth how his heart began to sink with fear; he calleth to mind, what *faithless language* his heart spake; *I SAID, I am cut off.*

Thus David, *I SAID in my passion, &c. Psal. 31. 22. and 116. 11. and Jonah 2. 4.* *THEN I SAID, I am cast out of thy sight.* *Hezekiah* makes a large narrative of what discourses he had in his own Soul, what time he had received the sentence of death; and leaveth it in writing to all posterity; *Isa. 38. 9.*
 *THE

THE WRITING of *Hezekiah* Isa. 38. 9,
King of Judah, when he had been 20.
sick; I SAID in the cutting off of
my days: what did he say? truly
he uttered very strange complaints
for such an eminent Saint as he was;
I shall go to the gates of the grave;
I am deprived of the residue of my
years; I shall behold man no more
with the inhabitants of the world;
mine age is departed; and a great
deal more to that purpose; The sum
whereof is this; I shall dye, I shall
dye; I must take my leave of this
world, and worms must eat my flesh
in the grave, &c. Such uncomely
words he uttered; but he remembereth
them afterward, and is contented
to shame himself for them to all the
world; he puts his fleshly complaints
in print, that he may humble him-
self, and caution, yea and comfort,
others,

And thus, Christians, should we
do; we should call to mind our
S A I D S; i. e. we should sit down
and recount the *impatiences* and
short-spiritednesses, the *marmar*
and *unbelief*, the *love of a present*
M 3 world,

Psal. 25.8.

world, the fear of death, the hard thoughts of God; all the irregularities and distempers of our own spirits, in the time of Tribulation; I said, I said, &c. Doubtless it would be of singular use, as, to humble our Souls, and to check corruption; so, to endear and preserve the Teachings of God upon your Souls; while you might tune Davids Thanksgiving (conceived upon some such like occasion,) *Good and upright is the Lord, therefore will he TEACH SINNERS in the way; q. d. I sinned against the Lord in my affliction, by my impatience, unbelief, unhumbledness, &c. yet He was pleased, not altogether to leave me without the Teachings of his Spirit? not because I was good, but because He was good; not because I pleased HIM, but because Mercy pleased HIM; not because I was upright before Him, but because He was UPRIGHT; true and faithful to his own Promise, hath he done it; Good and upright is the Lord, and therefore HE hath TAUGHT me, though I was a sinner, in the way.*

Fourthly,

Fourthly, *Remember your Vows.* 4 Means
 When God, by the fire of affliction, Remem-
 shew'd you your folly, discovered to ber your
 you the *hidden corruption* of your Vows.

hearts, and brought your ways and doings to remembrance, which were not good; you were ashamed, yea, even confounded; and said, as it is in Job, Lord, wherein I have done wickedly, I will do so no more. But take heed it be not so with you, as it was with backsliding Israel, of whom God thus complaineth; Of old time I have broken thy yoke, and Jer: 2. 20. burst thy bands, and thou saidst, I WILL NOT TRANSGRESS: q. d. I brought thee, hundreds of years since, out of the Land of Egypt, out of the house of bondage, and then thou madest me fair promises, I remember the kindness of thy youth, the love of thine espousals, vers. 2. Thou saidst, I will do so no more: Lord, I'll be covetous no more, and idolatrous no more, adulterous no more; I will murmur no more, I will no more depart from thee, Thou art the Guide of my youth. Good words, had she been as

good as her word: but Oh read what followeth, and tremble; when upon every high hill, and under every green tree, thou wandrest, playing the harlot: i. e. no sooner her old heart and her old temptations met, but presently they fell into mutual embraces: and this is the temper of our hearts; for all the world; * we are very good while we are in affliction, and promise fair; but no sooner the tryal over, but we forget Gods Teachings and our own Vows, and return into the same course and fashion of conversation as before. Now therefore, if you would preserve the Teachings of God upon your spirits, sit down, remember your vows; and spreading them before the Lord, say with David, I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble. Lord, through grace assisting, I will be as ready to pay my vows, now I am well, as I was to make vows when I was sick, &c. **THY VOWS** are upon me, I will render praises unto thee. When you have made good Vows,

* Nuper
me cujus-
dam amici
languor
admonuit
optimos esse
nos dum
infirmi su-
mus, Plin.
ep. 26. l. 7
ad Max.

Psal. 66.
13, 14.

Psa. 56. 12.

Vows, be as careful to *make good your Vows* unto the Lord : *Vow*, and *Psalm 76. 11.*
PAY unto the Lord your God.

In the fifth place, If you would preserve the teachings of God upon thy heart, *attend constantly and conscientiously upon the Ministry of the Word.* The truth is, the *Word* and the *Rod* teach the *same Lessons*. The

Means,
Attend
upon the
Word.

Rod many times is but the *Words*
REMEMBRANCER : And therefore as the *Rod quickens the Word*, so the *Word* (back again) will *revive and sanctify* the teachings of the *Rod* : They mutually help to set one another with *deeper impressions*. And therefore *hear WISDOM*, *watching daily at her gates, waiting at the posts of her doors*, if thou wouldst be *blessed*. It will be of a twofold advantage.

Prov. 8. 34.

1. *It will help your memories* : As the *Rod repeateth the Word*, so the *Word* will repeat the instructions of the *Rod* ; the *Gospel* will bring to remembrance what you have learned in the *School of Affliction*.

2. *It will quicken affection* : To
 M 5 hear

Deut 5. 25
26.

hear that repeated by the *still sweet* voice of the Gospel, which before God taught you in the voice of *thunder*, this cannot but affect, and make you bespeak the Gospel, as once the *Israelites* did *Moses*, *Speak thou unto us all that the LORD our God shall speak unto thee, and we will hear it and do it but let us not hear the voice of God any more, that terrible voice of Judgment, lest we dye.* And certainly God will take it as well at your hands as he did at *Israels*, and will answer in some such language, *I have heard the voice of this people, they have well said all that they have spoken: O that there were such an heart in them, that they would fear me, and keep my Commandments, that it might be well with them, and that I might not bring upon them such evils as I have done, any more.*

Verse 29.

6 Means,
Feed a
good frame
of heart.

6. Be often feeding that frame of heart which God hath taught thee into: do by it, as thou dayly beggest God would do by thee; Give it day by day its dayly bread; Meditations suitable to the nature of that grace which

which thou wouldst maintain; threatenings, promises, truths, Scripture considerations, agreeable to the Lesson: Take heed of feeding corruption with thoughts of the sweetness that is in sin; take heed of starving grace by withdrawing from it suitable aliment. You will require the blood of your Infants that are starved at the Nurses hands; Will not God be much more jealous over the births and issues of his own Spirit? Meditate much upon the Sinfulness of sin, the Emptiness of the Creature, the Fulness of Christ, the exquisiteness of his Sufferings, the severity of the last Judgment, the torments of Hell, the joys of Heaven, the infinite Perfections of the Divine Nature, and the horror of Eternity. Rich in Meditation, and rich in grace.

*Meditatio
q. mentis
dictatio.*

7. And lastly, *Be much in prayer.* As it was not enough for God to make the first Creation, but he must uphold it by the word of his power, or else it would quickly have returned into its first Nothing; so it is with the second Creation, Christ is the

7 Help.

Heb. i. 3.

Heb. 12. 3. the *Finisher* as well as the *Author*
 Phil. 1. 6. of grace; He that hath begun a good

*Act. &
 Mon. for.
 777.*

work in you, must perfect it; *Stability* onely comes from the *unchangeable God*; and therefore pray, that God would put of his *unchangeableness* upon you. Pray as

Luther was wont to pray, *Confirm*

O Lord in us what thou hast

wrought, and perfect the work thou

hast begun in us to thy Glory, so be

it; which he seems to have taken

out of *Psal. 68. 28. Strengthen, O*

God, that which thou hast wrought

in us. Pray that prayer which David

prayed over that liberal frame of

heart which God had formed in his

people for the service of the Temple:

O LORD God of Abraham, and I-

saac, and Jacob our Fathers, KEEP

THIS FOREVER in the ima-

gination of the thoughts of the heart of

thy people, and PREPARE their

heart unto thee; or * STABLISH

their heart. Oh be earnest with God

for *Stability of heart*, that thy good-

ness may not be as a morning cloud,

and as the early dew, but that it may

(in some proportion) resemble the

Author

*1 Chron.
 29, 18.*

Hosca 6.4.

Author of it, and be Yesterday, and to day, and the same for ever. H. b. 13. 8.

In a word, By all these means and helps, and what other God hath sanctified for this gracious end, labor, Christians, to be such out of your afflictions, as you promised God and your selves to be when you were in; that neither God nor your own Souls may have cause to repent of your sufferings; that the fruit of chastening may be † *Repentance never to be unpented of, i. e. * never to fall back again: Having in your troubles repented of your sins, take heed when you are delivered, that you repent not of your repentance; and he that doth not repent of his repentance now, shall never have cause to repent for his repentance hereafter.*

Possum ergo quod pluribus verbis pluribus etiam voluminibus philosophi docere corantur ipse brevisser tibi mihi que precipere, ut tales esse sancti perseveremus qualis nos futuros proficimur infirmi.

Plin cp. 26

l. 7. ad max

† 2 Cor 7.

** Marbury*

of Repent.

And thus have done with the second Duty of those who through grace do find they have been taught by affliction.

I come now to the Third Duty.

3 Duty, Pray for the afflicted.

Pray for the afflicted; and when you pray, say, Lord, teach them, as well as correct them, that they may be blessed. O pray thus for ENG- LAND,

LAND,

Luk. 19 42

Jer. 6. 8.

Jer. 6. 8.

LAND, she hath been a long-time sorely chastised of the Lord, and yet hath been all this while like a *Bullock unaccustomed to the yoke*. O pray, *Turn us Lord, and we shall be turned, thou art the Lord our God*. Pray, that God would teach *ENGLAND* in this day of her visitation the things of her peace before they be hid from her eyes. O pray that we may be *INSTRUCTED*, lest Gods soul depart from us: If *Correction* go not forth into *Instruction*; if *England* be not at length reformed by all the judgments of God upon her, she hath seen her best days, and may expect to be made desolate, a Land not inhabited; there is no balm for our pain, neither any *Physician* that can heal our malady.

Pray thus for all your friends, who are or have been in the furnace of affliction; pray that they may come forth as gold purified seven times in the fire, that they may lose nothing there but their rust and dross. Pray, *Lord*, what they see not, teach them, and if they have done wickedly, let them do so no more. One great use which

Christ.

Christians should make of *reading the Scripture*, is to learn from thence the *language of prayer*. And oh that the professors of this age would in this particular learn *what* to pray, and *how* to pray for their brethren in *tribulation*: O that they would *censure less*, and *pray more*, and instead of speaking one of another, speak more one to another, and one for another; that was only the good old way; THEN *they that feared the Lord spake often one To another*: But oh the tender, praying, healing, restoring SPIRIT, is departed; and if Christians stir not up themselves to call it back again, it is a sad presage that God is departing too; and *Wo unto us when God departeth from us*: We are like water spilt upon the ground, that cannot be gathered up again: We *judg* before we *enquire*, and *reject* before we *admonish*: Our Brethren (upon vain *surmises*) are to us as *Heathens* and *Publicans*, before we have been to them as *Christians* and fellow members: And this we think *becometh us*, and we take a kind of *pride* and *contentment* in it.

But

Mal. 3. 16.

Hos. 9. 12.

Gal. 6. 1. But oh to inform, to convince, to exhort,
 Mat. 18. 15 to pray, to put the bone that is
 16, 17. out, in joynt again, this, were done

*Violentia
 Sancta, op-
 tabilis va-
 pina.*

like the Disciples of Christ; to shew
 our selves Christians indeed, Profes-
 sors not of the letter, but of the Spi-
 rit, and would gain our Brethren in
 stead of blasting them. Consider what
 I say, and the Lord give you a right
 understanding in all things.

And thus much for such as are come
 out of affliction, and find that it
 hath been through free grace a
 teaching affliction.

Exhort. to
 them that
 have been
 corrected,
 but not in-
 structed,

But now secondly, To such as
 cannot evidence to their own Souls that
 chastening hath been accompanied with
 divine teaching in any Gospel pro-
 portion, or at least are not deeply sen-
 sible of the want of it; here is a word
 of Exhortation for them, suffer it I
 beseech you; Rowl your selves in the
 dust before the Lord; smite upon your
 thigh; sigh with the breaking of your
 loyns, and cry out with Ephraim,
 Thou hast chastised me, and I was
 chastised, as a Bullock unaccustomed

to the yoke: I have felt the blows of God, but that is all; I have received no more instruction by all my correction, then a brute beast; or if I had, I have quickly lost it; it is fled like a bird, from the birth, and from the womb, and from the conception: It is like the untimely fruit of a woman that never saw the Sun. Truly thou hast cause to sit down, and even wish for thy affliction again: God had put himself into thy hands (as it were,) and thou hast let him go without THE Blessing; the blessing of saving Instruction: how mayst thou even wish (I say) O that I were in prison again, in my sick bed again, in banishment again, & sic in cat. However, humble thy self greatly before the Lord, and wrestle mightily for the AFTER TEACHINGS of God upon thy heart; pray, Turn me Lord, and I shall be turned, for thou art the Lord my God; what affliction hath not done, Lord do thou; set Omnipotency on work, and it shall be done; turn me, and I SHALL BE turned; that so thy Soul may yet speak to the praise of free grace:

AFTER

Reader, excuse the frequent use of this Scripture, Jer. 31. 18. Nunquam satis discitur, quod nunquam satis dicitur; that cannot be too often spoken, which cannot be sufficiently learned. Sen. Epist. Hosea 9. 11. Psal. 58. 8.

Jer. 31. 19. AFTER that I returned I repented,
and AFTER that I was instructed,
I smote upon the thigh, I was asha-
med, yea even confounded, because I
did bear the reproach of my youth.
Urge the Lord, as Sampson did after
his victory, Judg. 15. 18. Thou hast
given this great deliverance into the
hand of thy servant, and shall I now
dye for thirst, and fall into the
hand of the uncircumcised? Say thou,
Lord, thou hast given thy servant
this great deliverance from danger and
death, and shall I now perish for want

Psal. 86. 11. of teaching, and go down to Hell
among the uncircumcised? TEACH
me thy way, O Lord, I will walk in

Psa. 143. 10 thy truth: Unite my heart to fear thy
Name. TEACH me to do thy will,
for thou art my God, thy Spirit is
good; lead me into the Land of up-
rightness. In a word, desire the
Lord that He would do all the work,
and then take all the glory: Say,
Lord, teach me as well as deliver me,
and I shall be blessed.

The fourth and last Branch of Ex-
hortation is to Parents and Go-
VERNORS.

To

To exhort them in the education of their Children to imitate God; and that in two things.

1. In affording their children due correction.

2. Unto Correction to add Instruction.

First, *Afford your Children due correction.* It is the counsel of the Holy Ghost, CHASTEN thy son while there is hope, and let not thy Soul spare for his crying. Behold, God counselleth you that are Parents, or in stead of Parents, to do with your children as He doth with his; wisely to use the discipline of the rod, before vicious dispositions grow into habits, and folly be so deeply rooted, that the Rod of Correction will not drive it out. Error and folly, saith one very well, be the knots of Satan, wherewith he ties children to the stake to be burnt in Hell; and these knots are easiest cut betimes; or if you should make the child bleed in cutting of them, let it not cause you to withdraw your hand; for so it followeth, Chasten thy son, &c. and let

Exhortat.
to Parents.

1. Exhort.
Withhold
not due
correction.
Pro. 19. 11.

Pro 22. 15
Mr. Trapp
in his
Comment
on Prov.
in locum.

not thy Soul spare for his crying: It is not only foolish, but cruel pity to forbear correction for a few childish tears; to suffer the child to howl in Hell for sin, rather than to shed a few tears for the preventing of it. Foolish fathers and mothers call this love, but the Father of spirits calls it hatred: He that spareth the rod, H A T E T H his son, Pro. 13. 24. Surely there is nothing so ill spared, as that whereby the child is bettered, such sparing is hatred; and because you hate your children in not correcting of them, they come afterward to hate you for not correcting of them: but that is not all; * the parents lenity in this case makes way for Gods severity: Pity to the flesh is cruelty to the soul; so the Hebrew may be rendred, * Spare not to his destruction, or to cause him to dye, that is, to occasion his destruction: The foolish indulgence of the parent may be, and often is, the death of the child, eternal death: Parents spare their children in their folly to the destruction both of body and soul. And this may help us

to

* *Valde in
mitte
valde per
niciose sen-
tient filius
patris leni-
tatem, ut
postea iuste
sentiat Dei
severita-
tem.* Aug.

in Psa. 50.

* *Ad interfi-
ciendum.*

Pagn. de-
riving the
original
word from
the root

מָוָה

which in
Hiph. sig-
to kill.

to expound that other parrillel text,
Withhold not correction from the Pro. 23. 13.
child, for if thou beat him with the
rod he shall not dye : The meaning
 may be either, that *correction will*
not kill him ; the rod will break no
bones ; so preventing and reprov-
ing at once the silly and sinful ten-
derness of fond parents, who think if
they should correct their children, they
would presently dye of it ; they are
as afraid to use the rod, as if it were
a sword : * *Abraham feared not so* * *Aniqui*
much to sacrifice his son, as such pa- *patres ut*
rents fear to chasten him. Nay, but *D. o place-*
saith the Holy Ghost, fear not cor- *rent admo-*
rection, for behold, the strokes of *tem filius e-*
the rod are not the strokes of death : *tiam non*
it is but a rod it is not a serpent, take *parcebant ;*
it into thy hand ; it may smart it *nos autem*
will not sting ; To obviate the fear *eos quos se-*
of parents in this case, God himself *cundum*
giveth them his word for it, He shall *carnem di-*
not dye ; This I say may be the mean- *ligimus et i-*
ing ; by correcting thy child, thou *am tenui-*
shalt not murder him. Or else (which *verborum*
I rather conceive) the words may be *asperitate*
a motive drawn from the fruit of cor- *insequi non*
rection ; Withhold not correction from *audemus.*
the *Greg. in*
1 Sam. 14.

* Greg. Nyss.
in Cant.

Hom. 12.

* There is
a *μετάνοια*
in the
words,
wherein
more is
understood
then ex-
press.

I Cor. 11.

32.

Pla. 141.5

* *ἰατρικὴ*
ἢ πα-
τρικὴ A-
rist. Eth.
1. 2.

the child; why? *He shall not dye*, i. e. it may be, and (through divine blessing accompanying it (is often a means to prevent death; it may prevent the first and second death, to which the child is exposed by the sinful indulgence of the parent. The * word used in this place, saith one, seems to note an immortality; so that *He shall not dye*, is all one as if the Holy Ghost had said. * *He shall live for ever*; the rod on the flesh shall be a means to save the soul in the day of the Lord Jesus; *We are chastened, that we should not be condemned with the world*. Such smitings (as David saith in another case,) shall be a kindness; and such rebukes are so far from breaking the head, that they shall be an excellent oyl which shall cure, and give life. The very Philosopher could say, *Correction is a kind of Physick or Medicine*. Alas, our children are sick, and cruel is that mercy which will suffer them to dye, (yea eternally,) rather than disgust their palates with a little bitter physick? Apes and Monkeys, they be in the forms of men and women, who thus hug their

their little ones to death; *Paricides* Pcremptores
 rather than *Parents*; of whom we may potius quam
 say, as sometime the Roman Emperor parentes.
 said of *Herod* (when he heard cum audisset Augustus inter
 that he had murdered his own son pueros quos
 among the rest of the infants in *Beth-* in Syria
leem, that so he might be sure (as he Herodes
 supposed) to destroy the King of the Rex Juda-
Jews,) surely it were better to be such orum, infra
 peoples *smine*, then their sons. O bimatum
hateful indulgence! *merciless* pity! to jussit inter-
lose a child for want of correction! fici, filium
 such parents throw both the rod and quoque ejus
 the child into the fire at once; the occisum,
 rod into the fire of the chimney and at, melius
 the child into the fire of Hell. This is est Herodis
 not done like God, for whom the parcum esse
Lerd loveth he chasteneth, and scourg- quam fili-
 eth every son whom he receiveth: And um. Ma.
 so doth every wisely loving Parent; croh. Sat.
He that spareth the rod hateth his lib. 2. c. 4.
 son, but he that loveth him chasten- Heb. 12.6
 eth him *betimes*. As moths are Pio. 13.24.
 beaten out of a garment with a rod,
 so must vices out of childrens
 hearts. And for want of this disci-
 plinary love, how have some chil-
 dren *acrossed* their parents on their
 death-bed, yea at the Gallows? and
 how

*Perdit nos
aliena per-
fidia paren-
tes sensimus
paracidas
Cyp. Scr.
de lap.*

** Filius pa-
tris sensit
levitatem,
ut postea
sentiat Dei
severita-
tem, &
Hoc Non
Solut Sed
Cum Dis-
soluto Pa-
tre. Aug.
in Psa. 50.*

how many *do* and *will* curse them in Hell, in some such language as Cyprian supposeth infants to complain of their parents who denyed them Baptism; *The treacherous fondness of our parents hath brought us into these torments, our fathers and mothers have been our murderers; they that gave us our natural life, have deprived us of a better; and they that would not correct us with the rod, have occasioned us now to be tormented with scorpions.* O it would grieve the heart of the most unnatural parent in the world to hear the doleful complaints, and those hideous yellings of poor children in Hell fire, whom their fondness hath sent thither, and oh that they would listen to them, before they themselves came into that place of torment, and there find no mercy, because here they have shewed their children so much. * The child goeth to Hell for his wickedness, and the parent many times for his mercy. Yea even in this life, how do many godly Parents smart for their fondness, because they will not make their children smart for their folly, † El

and

and *David* would not so much as re-
buke their sons: and God gave them
both great rebukes in their sons: It is
said of *Eli*, *His sons made themselves*
vile, and he **RESTRAINED**
them not: the *Hebr.* signifieth, He
FROWNED not upon them. Oh
sad! for want of a frown to destroy
a Soul! the Soul of a Child! to smile
a Child to *Hell*! Consider of it; I
am much afraid, this *unchristian*, yea
unnatural indulgence of Parents, is
the fountain of all that confusion, un-
der which *England* at this time reels
and staggers like a drunken man: and
for this very sin, (at least) for this
among others, yea, and for this above
others, God is * visiting all the fami-
lies of the Land, from the *Throne* to
the poorest *Cottage*. Parents have laid
the foundation of their own sorrows.
their childrens ruine, and the desola-
tion of the *Nation*, in the looseness
and delicacy of their education, and
yet are not sensible of it to this day:
We have not corrected our children,
and therefore God is correcting us in
our children: We * have not cross'd
them in their unlawful desires, and

† *Vid.*
chrysof. l.
3. adver-
sus vitup.
vitæ Mona-
sticæ.

1 Sam. 3. 13
Because

Eli restrai-
ned not his
sons; their
sins de-
stroyed
him and
his whole
family.

chrysof. ut
sup.

* *unde nos*
mala innume-
ra perpetu-
timur quo-
tidie? nonne
quod fi-
lios nostros
malos aspi-
cimus &
nos emen-
dare negli-
gimus?

N

therefore

* God makes our children *our rods*, because we have withheld the rod from them. We gave them too much rest, and therefore they give us none.

Pro. 29. 17.

Levit. 26.

Melius est perire in virga patris, quam in blandimentis perire proditoris.

therefore God doth cross us in our righteous desires; We have walked (even in this point, exceedingly) *contrary to God*, and to his Discipline; and therefore God is *walking contrary to us*, and is punishing us *seven times more* for this iniquity. And therefore, Oh that Parents would at length *awaken* themselves, to follow both the *pattern* and *precept* of their *heavenly Father*; who, as he *correcteth whom he loveth*, so he commands them to *correct*, if they *love*, their children. *Withhold not correction from the child*; for if thou *correct him with the Rod*, he *shall not dye*; If the Rod draw blood (should need be) it is *ad salutem*; it is as the Physician deals with them to prevent a *feaver*; a *feaver* of *boiling passions* here, and of *boiling fire* and *brimstone* hereafter; it is to *cure*, not to *kill*; yea, thou *kill-est*, if thou dost not *wound*; and therefore again I say, *withhold it not*; Give the rod unto thy *child*, and he will one day give thee *thanks* for it. Yea, it is worth observation, that the same word in the original, which is

is translated *withhold*, signifieth also to *forbid*; meeting with another *distemper* in Parents, who as they will not correct their children themselves, so also they *forbid others* to correct them, under whose *tuition* they put them: As if they were afraid their children would not have *sin* enough here, nor *hell* enough hereafter; they lay in *Caveats* against the means which God hath sanctified for their *reclaiming*. What *tears of blood* are sufficient to bewail this *folly*! You that are *godly-wise*, and *wisely loving*, take heed of it; and when you *commit* your children to *others hands*, do not in the mean while *hold their hands*; if thou judgest them not *wise*, why dost thou *chuse* them? if thou *chuse* them, why dost thou not *trust* them? Well then, if the rod be in *thine own hand*, *withhold* it not; if in thy friends hand, *forbid* it not. Certainly there is great *need* of this *duty*, which the Spirit of God doth frequently inculcate all along the *Proverbs*. I will conclude this branch of the Exhortation with inverting

Mat. 5. 44.
45.

the Counsel of our Saviour in this
sence; Be ye NOT MERCIFUL,
that you may be the children of your
heavenly Father: for whom he loveth
he correcteth, and scourgeth every son
whom he receiveth. Go thou and
do likewise; and this shall be your
mercy and love to your children:
He that spareth the rod, hateth his
son; but he that loveth him, chasten-
eth him betimes.

Pro. 13. 24

2 Exhort.
Add In-
struction
to Corre-
ction.

Secondly, You that are Parents,
or instead of Parents, If you would
have your children happy, *Add In-
struction to Correction*: imitate God
in this part of paternal Discipline
also; let *Chastisement* and *Instruc-
tion* go together: It is that which
the Holy Ghost urgeth upon you;
*Bring them up in the NURTURE
and ADMONITION of the
Lord*: There be two words relating
to both these parental duties; *κα-
στασις*, in * *castigatione*, in the *Cha-
stisement* or *Correction*; and it is
added, *of the Lord*: that is, either
in the *Chastisement*, wherewith the
Lord exerciseth his children; or in
the *Chastisement* which the Lord

Eph. 6. 4.

* Quia
Pater eru-
dit filium.
Bez.

com-

commandeth earthly Parents to exercise towards their children; this is the first duty, of which already. And then there is another word, which holdeth forth the end and design of Parental Correction, and that is ἐν ῥησείᾳ, in the Admonition and Instruction of the Lord; i. e. in Counsels and Instructions taken out of the Word of God, or such as are approved of by God; The sum is this, That while we chasten the flesh, we should labour to inform and form the mind and spirit, by infusing right principles, pressing and urging upon their tender hearts counsel, reproof, and instruction, as the matter requireth. This is the duty of Parents, to imitate God, to let Instruction expound Correction; and with a rod in the hand, and a word in the mouth, to train up their children to life eternal. A dumb rod is but a brutish Discipline, and will certainly leave them more brutish then it found them. Chastisement without teaching may sooner break the bones then the heart; it may mortifie the flesh, but not corruption;

Monitis ex verbo Dei petitis, sive sanctis & Deo acceptis. Bez.

Proprie significat admonitionem non simpliciter sed talem, qualem in mentem pueri ponas & ingeras quæ sunt illi ad salutem necessariæ. Zanch. in loc.

Pro. 29 15 *extinguish nature, but never beget grace; But the Rod and REPROOF give wisdom. Instruction added to Correction, as it makes excellent Christians, so it makes good Children. There be parents that are severe and curst enough to their children; they spare for no blows; instead of breaking them of their wills (by a wise and moderate correction) they are ready to break their bones, (and their necks too sometimes) in their moods and passions; but they never mind the other branch of Paternal Discipline, sc. Instruction and Admonition; of such Parents I suppose the Apostle speaketh, Heb. 12. 9, 10. We have had Fathers of our flesh, who corrected and chastened us after THEIR OWN PLEASURE; He speaketh not of all Parents; but his meaning is, there be such men and women in the world, who are most unlike to God; and in smiting their children, rather please themselves than profit their children; He for our profit, but they after their own pleasure, to give vent to their passion, and satisfy their vindictive rage and*

and *fury*; and when is that? truly when the *Rod* and *Reproof* do not go together; it is an argument there is more *passion* than *judgment*, more *lust* than *love*, in such chastisements. Such Parents do rather *betray* their own *folly*, then take a course to *make* their children *wise*; *The Rod* and *Reproof* give *wisdom*; neither alone, will do it; the *Rod* without *Reproof* will harden the heart, and teach the children sooner to hate the *Parent*, then to hate *sin*; and *Reproof* without the *Rod* will leave no impression; *Reproofs* of instruction are the way of life, or *Corrections* of instruction; a lesson set on with a *whipping* is best remembered: It is *divine truth* that must be the instrument of working saving grace in the heart; *Sanctifie them with thy truth, thy Word is truth*. It is the commendation of *Timothy* his Mother, that from his very *infancy* she instructed him in the *Scriptures*, which were able to *make* him *wise* to *Salvation*. When there is a *divine sentence* in the mouth of the *Rod*, it brings *wisdom* and *life* with it.

Schola
crucis,
Schola
Lucis.

Absque af-
flictione
nulli uilia
discunt.

Pro. 6. 23.

Joh. 17. 17.

2 Tim. 3.
15. cum
cap. 1. 5.

N 4

And

*Etiam in
Scripturis
debere in-
stituere li-
beros suos ;
That Pa-
rents ought
to instruct
their chil-
dren in the
holy Scri-
ptures.*

2 Tim. 4. 3.

*illa ma-
gis sata-
gebat ut tu
m. hi pater
esses, quo-
niam sem-
piternam
salutem
charius
parauerat
Confess.*

l. i. c. ii

Gal. 4. 19.

And therefore, O that Parents would imitate the Father of spirits in this blessed art of Paternal Discipline: joyn the *Word of Instruction* to the *Rod of Correction*; teach as well as chastise: Reprove, rebuke, exhort with all long suffering and doctrine: It is true, it is enjoyned *Timo* by as a Pastoral duty; but it is as true, that every Parent is a King, a Prophet, and a Priest; A King, to govern and chastise; a Prophet, to teach and instruct; and a Priest, to offer up spiritual sacrifice to God, Prayer and Praise with and for the Family. O that every child might have cause to give their Parents that commendation, which once *Augustin* gave his Mother, - in reference to his Baptism: *My mother*, saith he, made it her business to make God my Father, — because she travelled with my everlasting salvation, with more tenderness and sorrow, then ever she did with my first birth. O that natural Parents could bespeak the fruit of their loyns, as *S. Paul* bespeaks his *Galatians*, *My little children, of whom I travel in birth again*

again, until Christ be formed in you: that so they might rejoyce in the second, more then ever they did in the first birth: Why, this is done by the Word and the Rod. Correct thy son, and he shall give thee rest, P. 19. 17: yea he shall give delight unto thy Soul; Correct! how? the 15. verse answers; The Rod and Reproof give wisdom; Thus give your Children correction, and they shall give you rest and delight. Though correction for the present do not give them rest, for no chastening for the present seemeth to be joyous, but grievous; yet it will make them give you rest: and though correction doth not delight them, yet it shall make them give delight to you; 3 John 4: What greater delight then to see your children walking in the Truth! and to think thus with your selves, *Quot dedi* (not as Cassiodor expresseth it, that, *familia juvenes, tot reddidit curia consulares.* so many sons so many Counsellors to the State, but) that, so many children God hath given you, so many children you have brought up for God, and so many heirs for the Kingdom of Heaven. Well, Chastise

rise and teach them out of the Law of God, and thy Children shall be Blessed.

Which that they may, indeed, take one short CAUTION more; and that is,

Last cau-
n. Add
Prayer to
Instructi-
on.

Add Prayer to Instruction. As Teaching should accompany Cha-
stisement, so Prayer should accom-
pany Teaching; God need use on-
ly the Rod and the Word; because
the blessing is in his own hand, he can
command a blessing; It is not so
with us, As Paul may plant, and
Apollo may water, but God must
give the increase; so the Father
may correct, the Mother may in-
struct, both may do both, but God
must give the Blessing; and there-
fore Christian Parents, while they
add Instruction to Correction, should
add Prayer to Instruction; Means
are out, Success is Gods; and there-
fore let us put the Rod into the hand
of Instruction, Instruction into the
hand of Prayer, and all into the hand
of God. I knew a worthy gracious
Lady (sometimes living in the City)
who would never use the Rod; but

Ora & la-
bora.
Pray and
labour.

(as

(as with much pious *Instruction* before ; so after) would cause the Child (if of capacity) or ever it stir'd from from the place , solemnly to *kneel* down and beg a *blessing of God* upon it. Go you, and do *likewise* ; Pray and teach your Children to pray, that God would so bless *Correction* and *Instruction* , that both may make you and your Children BLESSED, Amen.



FINIS.

